

THE
Juvenile Instructor

VOL. 55

APRIL, 1920

NO. 4



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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

Easter True for Little Children

"Mother, why do we for Easter
Color eggs so bright and fine?
Some one said that Easter morning
Has a story most divine.
That the grave in which our Savior
Had been placed was sealed up tight,
But that Mary found it open
In the early Easter light.

"Then she saw the Savior standing,
He was up, alive and well,
And He talked to her and told her
This strange story she might tell.
So she told it unto others,
Women heard as well as men,
And of course the little children
Learned He was alive again.

"This they say is in the Bible,
We can learn and tell it, too;
Please to read it for us, mother,
Let us know the Easter true.
That we shall be resurrected
After dying by and by,
You and I and all our loved ones
Live again no more to die.

—*L. Lula Greene Richards.*



THE SACRED GROVE

*O how lovely was the morning!
Radiant beamed the sun above,
Bees were humming, sweet birds singing,
Music ringing through the grove,
When within the shady wood-land,
Joseph sought the God of love.*



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Joseph Smith's First Vision

Its Reality Attested by Ensuing Prophecies and their Fulfillment

By Edwin F. Parry.

The story of Joseph Smith's first vision is familiar to the children of the Latter-day Saints. It is now one hundred years since that wonderful manifestation was given to the young man.

It is not to be wondered at that there were many people of that day who regarded it as a strange event, and were not prepared to accept it as a reality. The teachings of the churches were that heavenly visitors, since the days of the apostles, were not to be expected; and that the Lord had no new message for mankind. Yet there were a few people who believed Joseph's testimony and accepted his teachings as the word of God; and by obeying the gospel revealed through the Prophet, they were given assurance by the Holy Spirit that he was divinely called.

Now that a century has passed, much evidence can be found for proving the truth of that first message given to the prophet in his youth. The succession of visions and prophecies and their later fulfillment give ample evidence that it was real. Those who are acquainted with these happenings need not doubt the verity of the Prophet's claims.

Let me illustrate by a parable:

A man living in a farming district one day surprised his neighbors by announcing that he had received a visit from a wealthy manufacturer who had been examining that section of country, and had decided to build a sugar factory in the neighborhood. Such an occurrence was never thought of by the people in the community, and they listened to the story in wonder, and many even doubted the statement made by their neighbor. But in due time men and teams were employed to haul materials for the buildings, skilled mechanics came from a distance to erect them, and other men visited the farmers and contracted with them to raise beets; others furnished them with seeds for planting and instructions for cultivating the young plants.

When the factory was finished and the beets were harvested the machinery was set in motion. Hundreds of men were employed, and all were kept busy attending to the various operations; and during the season's run a large quantity of sugar was produced, which was sacked and shipped abroad for consumption.

There may have been doubts about the establishing of a sugar factory when the project was first mentioned,

but surely there was no possibility for such misgivings now. No better proof could be furnished than that which was before the farmers' eyes. There was the factory as well as the sugar in evidence; and they themselves had taken part in the making of the product.

In like manner the reality of the first vision of the Prophet Joseph Smith is established by events which followed it.

Three and a half years after the appearance of the Father and the Son, Joseph was visited by an angel who told him that the Lord had a great work for him to do; that his name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people. He was told of a book of gold plates hidden in a hill near by, which contained a history of the former inhabitants of this American continent. He was informed that certain prophecies in the Bible were about to be fulfilled; and further that great judgments were coming upon the earth—great desolations by famine, sword and pestilence—all in that generation.

The things Joseph Smith said the angel told him of have happened just as he declared.

The work he was told the Lord had for him to do was to establish on the earth the true Church of Christ, with all its blessings, orders of priesthood and other regulations. This was done, and the Church remains to this day, having grown from a membership of six to that of nearly half a million; and with its increase of membership it has grown in power and influence for good, and is recognized in the world as a "marvelous work and a wonder," just as the Lord told the Prophet it should be.

The name of the humble and at that time obscure prophet is "had for

good and evil," or is "good and evil spoken of among all nations."

The gold plates were taken from their hiding place in the hill, the history they contained translated into the English language and published to the world. At later periods it was translated into the leading modern languages, and hundreds of thousands, if not millions, of copies have been printed and distributed.

The "desolations by famine, sword and pestilence," have been and are taking place, and no nation is escaping them.

Later it was proclaimed through the Prophet that the message of warning he was called upon to sound should go unto all people by the mouths of the Lord's chosen disciples of these last days—"they shall go forth, and none shall stay them," are the exact words. These disciples have gone forth by the thousands, during the past ninety years, proclaiming the gospel and warning the peoples of the earth; and while many vigorous efforts have been made to "stay them," these efforts have failed, as predicted they should.

At a still later period the Prophet was inspired to foretell that the Lord's elect should be "gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked" (Doc. and Cov. 29: 7, 8)—that "Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together" unto the place which the Lord has appointed (Doc. and Cov. 49:25). This, too, is taking place, and has been for over seventy years.

These and many other occurrences in fulfillment of what the Prophet said would happen should tend to convince the unbeliever that Joseph Smith's first vision, as well as all other visions and manifestations given to him, was indeed a reality.



VIEW FROM TOWER OF TEMPLE LOOKING NORTHWEST.
Cemetery just below. The Prophet's home stood just back of the pine trees.

A Sleigh Ride to Kirtland

By Howard R. Driggs

In the long ago days—during the winter of 1831—the Prophet Joseph Smith rode into Kirtland in a sleigh. He was driven up to the store of Newel K. Whitney. As the sleigh stopped, the Prophet, pointing to Mr. Whitney, said, “Newel K. Whitney, thou art the man.” It was a prophetic recognition. Neither had seen the other. But each knew the significance of that visit and the remark. Mr. Whitney opened the door of his home to this leader. Afterwards he was baptized into the Church, becoming one of the stalwarts therein. His descendants are still among the leaders, one of them being the apostle, Orson F. Whitney.

The store of Mr. Whitney is still standing in Kirtland, at the corner where one turns to climb up the Temple Hill. In the upper part of this store the Prophet and his wife lived, and there was born Joseph Smith, his son, who afterwards became the leader of the Reorganized Church.

On Washington's birthday, which

occurred this year on Sunday, three members of the Deseret Sunday School Union Board, Milton Bennion, Adam



COMING INTO KIRTLAND IN A SLEIGH.

Newel K. Whitney's store in background. Milton Bennion, Adam Bennion, Guy C. Wilson and Howard R. Driggs in picture.



A NEARER GLIMPSE OF THE KIRTLAND TEMPLE.

Temple under x. Cornfield in foreground said to be on Emma Smith's farm.

Bennion, and Howard R. Driggs, with President Guy C. Wilson, decided to visit Kirtland. They were attending the National convention at Cleveland. Kirtland is just about two hours' ride by electric car and auto out of that city.

The recent snow storms, however, made the auto traveling difficult; so,

like the Prophet, we rode into Kirtland on a sleigh—a bob-sleigh. It was a delightful ride, despite the icy breezes off Lake Erie. At every turn of the way was a picture; the country about Kirtland is beautiful even in the winter time.

A tribute should be paid here to our people for their good judgment and



THE PROPHET JOSEPH'S HOUSE.

It has been greatly remodeled from original. Hyrum Smith's house, of which the writer failed to get a picture, is more like the original.



VIEW FROM TOWER OF TEMPLE LOOKING SOUTH EAST.

Sidney Rigdon's house in foreground. The middle part of the house is as it was at the time he lived there.

taste in choosing pleasant sites for their cities and temples. Kirtland, Independence, Far West, Nauvoo, Salt Lake, and all the other places where temples have been built or projected, are beautiful places. The millionaires in Cleveland are making this fact clear, so far as Kirtland goes, by buying up the land about the place for country home sites and building palatial residences thereon.

But Kirtland itself is not greatly changed since the olden days. It still remains a quiet little village set on the hills of Ohio, surrounded with woodlands and vales and dells, which in the summer time offer glorious scenes to the nature-lover.

I shall remember always *my* first visit to the place, on a sweet Sunday afternoon in July. The picture I had then from the Temple tower was one never to be forgotten.

It was just at sunset. To the west the golden clouds threw their warm light on the quiet hills; Lake Erie on

the north lay glistening in the reddening rays; the southern and eastern scenes were bathed in purple hues. Closer to the Temple the quiet village stood, while just beneath was the cemetery holding within its bosom the bodies of many who had helped to make this city of the earlier Saints.

It was a very different scene that greeted us from the tower during this visit. The world was wrapped in its snowy mantle. A quiet light from the half-hidden sun brought out gentle contrasts in black and white. The other summer-time picture was like an oil painting full of color; this winter scene was more like a pencil sketch. Each was charming in its own way.

The old landmarks were pointed out to us by our guide. In addition to the Whitney store, already mentioned, standing to the north, there were other buildings connected with names of prominence in our Church. Sidney Rigdon's home, somewhat remodeled, but the center part

about the same as at first, stands to the southeast. The home of Hyrum Smith, more nearly as it was at first, is a block or so from the Temple to the southwest. Near it is also the home of the Johnsons—Luke, it was

writing or for holding objects such as the plates.

The Temple itself, however, is the object of greatest interest. Its pulpits for the various orders of the Aaronic and Melchizedek Priesthood; its quaint old pews; its devices for raising and lowering the curtains, and its various rooms wherein "The School of the Prophets" was held, and in which the first quorum of the Twelve Apostles was organized—all have a story to tell to one who looks back over the lapse of years that intervene between now and the time when this first Temple was built by a handful of people, struggling to express their desire to worship God in fitting form.

Later, when persecutions were heaped upon their heads, this sacred



FIRST GLIMPSE OF TEMPLE.

Through the snow-covered opening between trees. Temple under x.

said—who played a rather important part in those early days. The Prophet Joseph's house, considerably changed, stands just north of the Temple, about a block away.

The Temple itself is opened freely to visitors. About 4500, our guide told us, registered there last year. The contributions given by those who come help to keep the place in repair and pay for the services of the attendant. The building has just received a fresh coat of paint on the interior. It is kept as nearly as can be in its original state.

There is one relic within the place which has unusual interest—the "translation chair." This is the chair, we were told, used by the Prophet while translating the Book of Mormon. It is a kind of chair and desk combined, having on it an arm for



WINTER VIEW OF NAUVOO TEMPLE.

edifice was abandoned to the spirit of vandalism. For nearly a score of years it was left in the hands of those who hated it. The second story was made a dance hall for hoodlums; the bot-



CHAIR IN WHICH BOOK OF
MORMON WAS TRANSLATED.

Kept in Kirtland Temple.

tom part was used as a pen for sheep, cattle, and even swine, the walls were covered with foul language as high up as vile hands could write it. The desecration of the place was complete.

Finally came the struggle to repossess and redeem the edifice. The Reorganized Church gained the right, through a technical decision of the Ohio courts, to the place. In the hands of this organization it still remains, being used not for temple ordinances, but as a kind of meetinghouse.

These people are to be commended for the care they are giving the place. The courtesy, also, they extended to us while visiting it was all that could be desired.

After a few hours' rambling about the historic scenes, we returned to Cleveland. The time had been most enjoyably and profitably spent. It was a delightful experience to take this snowy ride to Kirtland and muse in memory over the things that must forever hold a charm for our people.

"Papa's Come"

By Grace Ingles Frost

"Papa's come! papa's come!"
My darlings shouted as they'd run,
Each one striving not to miss,
Being first to gain a kiss.

Ah, the years 'tween now and then!
God called one babe, the rest are men;
But still the patter of those feet
Sounds in my ears like music sweet.

When my work on earth is o'er,
And I shall meet those gone before,
I wonder, will my little one
Then welcome me with "Papa's come!"

Joseph the Seer

A Cantata

For Pupils of Primary, First and Second Intermediate Departments in Sunday Schools.

*Arranged by William A. Morton**

This Cantata has been arranged in honor of the one hundredth anniversary of Joseph Smith's First Vision. This great event will be celebrated throughout the Church in April and May next. The Cantata is for pupils of the Primary, the First and Second Intermediate Departments of Sunday Schools, and is designed to be presented at Ward Sacrament meetings. The choruses should be in charge of the Sunday School Chorister, and should be thoroughly trained. A good, clear, distinct reader is also essential to the undertaking. Copies of the Cantata, in pamphlet form, may be obtained from William A. Morton, L. D. S. Church Office, for 5c a copy, postpaid.

1. Reading: Extracts from the History of Joseph Smith.

"I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor county, State of Vermont. My father, Joseph Smith, Senior, left the State of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the State of New York, when I was in my tenth year, or thereabouts. In about four years after my father's arrival in Palmyra, he moved with his family into Manchester, in the same county of Ontario.

"Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Lo, here!" and others, "Lo, there!" Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist.

"In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how then shall I know it?

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

2. Chorus: Pupils of First Intermediate Department.

BEAUTIFUL WORDS OF LOVE

J. L. Townsend.

Edwin F. Parry.

(For music, see Deseret Sunday School Songs, No. 66.)

O holy words of truth and love
We hear from day to day,
Revealed to Saints from God above,
To guide in heaven's way.

They're from Apostles good and true,
Whose names we all revere,
Who daily teach us what to do,
In words of love and cheer.

Chorus

Beautiful words of love,
Coming from God above,
How sweet, how dear the words we
hear!

They're from the Prophets God inspires,
In counsels oft withstood,
Reproving all our ill desires,
Commending all that's good.

They're beautiful words of love.

3. Reading:

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passage of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

"At length I came to the conclusion that I must either remain in darkness and confusion or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if He gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—'This is my beloved Son, hear him!' "

4. Chorus: Pupils of Primary Department.

JOSEPH SMITH'S FIRST PRAYER

Geo. Manwaring.

A. C. Smith.

(For music, see Deseret Sunday School Songs, No. 41.)

O how lovely was the morning!
Radiant beamed the sun above,
Bees were humming, sweet birds singing,

Music ringing through the grove,
When, within the shady wood-land,
Joseph sought the God of love;
When within the shady woodland,
Joseph sought the God of love.

Humbly kneeling, sweet appealing
'Twas the boy's first uttered prayer
When the powers of sin assailing
Filled his soul with deep despair;
But undaunted still, he trusted
In his heavenly Father's care;
But undaunted still, he trusted
In his heavenly Father's care.

Suddenly a light descended.

Brighter far than noon-day sun,
And a shining, glorious pillar
O'er him fell, around him shone,
While appeared two heavenly beings,
God the Father and the Son;
While appeared two heavenly beings,
God the Father and the Son.

"Joseph, this is my Beloved,
Hear Him!" oh, how sweet the word
Joseph's humble prayer was answered,
And he listened to the Lord;
Oh, what rapture filled his bosom,
For he saw the living God;
Oh, what rapture filled his bosom,
For he saw the living God.

5. Reading:

"On the evening of the * * * 21st of September, 1823, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before Him; for I had full confidence of obtaining a divine manifestation, as I previously had one.

"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

"He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

"He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

"He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from which they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants."

6. Solo and chorus: Pupils of Second Intermediate Department.

AN ANGEL FROM ON HIGH

John Tullidge.

(For music, see L. D. S. Psalmody No. 187.)

An angel from on high,
The long, long silence broke;
Descending from the sky,
These gracious words he spoke:
Lo! in Cumorah's lonely hill,
A sacred record lies concealed.

It shall again to light come forth,
To usher in Christ's reign on earth.

Sealed by Moroni's hand,
It has for ages lain,
To what the Lord's command,
From dust to speak again.

It speaks of Joseph's seed,
And makes the remnant known
Of nations long since dead,
Who once had dwelt alone.
The fulness of the Gospel, too,
Its pages will reveal to view.

7. Reading:

"We still continued the work of translation, when, in the * * * month of May, 1829, we on a certain day went into the woods to pray and inquire of

the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

"Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

"The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood he said would in due time be conferred on us."

8. Solo: By an Adult.

JOSEPH THE SEER.

Arr. by E. Beesley.

(For music, see L. D. S. Psalmody, No. 314.)

The Seer, the Seer, Joseph the Seer!
 I'll sing of the Prophet ever dear, the Prophet ever dear!
 His equal now cannot be found,
 By searching the wide world around.
 With Gods he soared in the realms of day,
 And men he taught the heavenly way.
 The earthly Seer! the heavenly Seer!
 I love to dwell on his memory dear:
 The chosen of God and the friend of man,
 He brought the Priesthood back again;
 He gazed on the past, on the future, too,
 And opened, and opened, the heavenly world to view.
 And opened, and opened, the heavenly world to view.

The Saints, the Saints, his holy pride,
 For them he lived, for them he died!
 He lived, for them he died.
 Their joys were his, their sorrows too;
 He loved the Saints—he loved Nauvoo.
 Unchanged in death, with a Savior's love,
 He pleads their cause in the courts above.
 The Seer, the Seer, Joseph the Seer!
 O, how I love his memory dear!
 The just and wise, the pure and free,
 A father he was and is to me.
 Let fiends now rage in their dark hour—
 No matter, no matter, he is beyond their power.
 No matter, no matter, he is beyond their power.

9. Reading. Visions manifested to Joseph the Seer and Oliver Cowdery, in the Kirtland Temple, April 3, 1836:

"The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us, and under His feet was a paved work of pure gold in color like amber. His eyes were as a flame of fire, the hair of His head was white like the pure snow, His countenance shone above the brightness of the sun, and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying: I am the first and the last, I am He who liveth, I am He who was slain, I am your advocate with the Father. Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and re-

joice. Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name. For behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this House. Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house. Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants shall be endowed in this house; and the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

"After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north.

"After this, Elias appeared, and committed the dispensation of the Gospel to Abraham, saying, that in us, and in our seed, all generations after us should be blessed.

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us, and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come. To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed unto your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

10. Chorus: Pupils of First and Second Intermediate Departments.

THE SPIRIT OF GOD LIKE A FIRE IS BURNING

W. W. Phelps.

(For music, see Deseret Sunday School Songs, No. 104.)

- The Spirit of God like a fire is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning!
And angels are coming to visit the earth.

Chorus:

We'll sing and we'll shout with the armies of heaven,
Hosanna, hosanna to God and the Lamb!
Let glory to Them in the highest be given,
Henceforth and forever; amen, and amen.

The Lord is extending the Saints' understanding,
Restoring their judges and all as at first,
The knowledge and power of God are expanding,
The veil o'er the earth is beginning to burst.

11. Reading:

On the night of June 22nd, 1844, Joseph and his brother Hyrum left Nauvoo. They had decided to go to the Rocky Mountains, to be free from their enemies, and to choose a place of safety and rest for the Saints.

Some time after Joseph and Hyrum had left, Emma Smith, the Prophet's wife, sent messengers after them, requesting them to come back, as they were being branded as cowards. As they were returning, Joseph said to Hyrum: "We are going back to be murdered." Hyrum replied: "If we live or die we will be reconciled to our fate." Next morning, Joseph, with seventeen others, started for Carthage. On the way Joseph said to his companions: "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall yet be said of me, 'He was murdered in cold blood.'"

On the 27th of June, 1844, the Prophet Joseph, his brother Hyrum, Apostles John Taylor and Willard Richards were sitting in Carthage jail. They were very sad, for they felt that something terrible was going to happen. Joseph requested Elder Taylor to sing a hymn, which he did. A little later the brethren saw a number of men, with painted faces, running round the jail. They had guns in their hands. They rushed up stairs, burst open the door and began firing at the prisoners. Hyrum was the first to fall. He received three bullets, and sank to the floor, saying, "I am a dead man." Joseph ran to the window. As he stood looking out, two bullets from behind and one from the mob in front pierced his body, and he fell to the ground, exclaiming, "My Lord! My God!" And thus ended the mortal life of the great Prophet, Seer and Revelator of the last dispensation.

12. Singing by Assembly:

PRaise TO THE MAN WHO COMMUNED WITH JEHOVAH.

W. W. Phelps.

(For music, see Deseret Sunday School Songs, No. 24.)

Praise to the man who communed with Jehovah!
 Jesus anointed "that Prophet and Seer"—
 Blessed to open the last dispensation;
 Kings shall extol him, and nations revere.

Chorus:

Hail to the Prophet, ascended to heaven!
 Traitors and tyrants now fight him in vain;
 Mingling with Gods, he can plan for his brethren;
 Death cannot conquer the hero again.

Praise to his memory, he died as a martyr,
 Honored and blest be his ever great name!
 Long shall his blood, which was shed by assassins,
 Stain Illinois, while the earth lauds his fame.

Great is his glory, and endless his Priesthood,
 Ever and ever the keys he will hold;
 Faithful and true, he will enter his kingdom,
 Crowned in the midst of the Prophets of old.

Sacrifice brings forth the blessings of heaven;
 Earth must atone for the blood of that man;
 Wake up the world for the conflict of Justice;
 Millions shall know "Brother Joseph" again.



Unselfishness

By Elizabeth Royce

"You and Brother C—— are very old friends, aren't you, grandmother?"

"Why, yes, I knew Brother C—— way back in Nauvoo. He was a young man, and I can tell you a fine looking one, and so ambitious. Always the first at work and among the last to leave. Not for money either, as it was a free offering. He was one of the stone cutters for the Temple, and as our home was next door I saw him every day."

"I was first attracted by his sweet tenor voice and many a day I have sat at my window and listened to him singing our hymns. After a while I noticed that he appeared worried and seldom sang. At noon, he did not join the other workmen but sat alone at his lunch. This was strange because he was liked by all the men. I felt that something was wrong. I watched and saw that all he had for his dinner was a small piece of johnny cake! Just think of working hard all day with nothing to eat but a piece of corn bread!"

"I soon got into conversation with him, asked him into the house to help me move a heavy piece of furniture and then gave him a hearty dinner. After that each noon I made some excuse to take him a glass of milk and a sandwich, with sometimes a doughnut or a generous square of gingerbread. While he said but little, I felt that he was very grateful and he was always on the watch to do any little chore for me."

"One day I noticed that he drank

the milk but the sandwich and doughnuts were carefully wrapped in a piece of paper and put away. I felt that it was time I got busy, and soon I found out what was wrong. He lived down by the river and about time for him to leave work, I went down to his home. Just as he turned the corner to their house, a little girl about five years old came to the door, clapped her hands and called, 'Oh, Mother, here comes Father and he has something for us.' When Brother C—— saw his daughter he held up the piece of paper with the precious sandwich and doughnuts.

"I was invited inside the house and found Sister C—— sick. They had come from a comfortable home in Essex, England, and the hardships and privations had been too much for her. Their one room was spotlessly clean but there were signs of poverty. I soon made friends with little Martha, who told me, 'Father brings home something nice every night that a kind sister gives him for his dinner, and he saves part for us. Mother is afraid he saves all for us and that he has nothing but johnnycake. Isn't he the best father? He is up first in the morning and gets breakfast and cleans the room, and then brings us something every day. Do you think he has as good a dinner as this?'"

Brother C—— looked at me and shook his head. I kept his secret and his sick wife never knew of his unselfishness. Things soon brightened for the little family. With the nursing of the neighbors Sister C—— gained her strength and Brother C—— felt fully paid for his sacrifice.



For the Future of Russia

Siberia!—and one thinks of that far-away land where the heavy snows of winter stretch for miles and miles over almost endless, bleak wastes. Rarely, if ever, do we picture the warm sunshine of springtime falling on little hills and meadows of green, dotted with gay wild flowers.

Yet Siberia is not really always bleak and cold. In the above picture, we can see that the open country in the summer time is much the same as the familiar fields and hills of our own land which we have spent many an hour among.

And the children—they have the same smile of happy contentment and freedom in the out-of-doors that our rugged American lads wear, as they, too, sport in unrestricted freedom through the country fields, or follow the long winding summer roads in bare-foot comfort.

These children in Siberia have not always smiled; they have not always known the care-free hours and home and food, they are enjoying today. For once, many months ago, they were living in scattered homes in Russia.

Then came the war, with its accompanying perils to the child population. So, for protection, hundreds of these children were banded together and sent, under the guardianship of Red Cross workers, to a distant colony established by the American Red Cross, and situated by the beautiful little Lake Turgoyac, high up in the Ural mountains. Here, for many months, they lived in a quiet little paradise of rest, and health and happiness, far away from the guns of war.

But the day came when war again menaced their lives, and this time, the Red Cross people took them—long train-loads of children—to another retreat, 4,000 miles across Siberia, to Russian Island, Vladivostok. And here they are today, under the shelter of the Red Cross—several thousand sturdy youngsters, in whom the hopes of Russia's future lie. In the open country, living a life of health, and cared for by the Red Cross mothers and fathers of the colony, these boys of Russia are fast developing into the robust, wholesome youth that Russia needs for her citizens of tomorrow.



JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

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SALT LAKE CITY, - APRIL, 1920

Day of Reckoning

That a Day of Reckoning will certainly come is no doubt believed by all thoughtful persons. We have just passed through a great upheaval, and it will take some time to adjust our-

selves to the level of life to which new conditions will take us. In the meantime no one can say just what will happen. That a definite end is certain does not argue that certain things will happen. We must adjust ourselves according to our intelligence and according to our conscience to the new life upon which we shall sooner or later enter.

In the first place it is our duty to be cautious, to go slow. It is better to prepare the way before us than to trust to indiscriminate luck as many are prone to do. There is a general feeling that a shake-up will come and that as individuals we must take our chance with others. At this time we should endeavor to learn what it is our individual duty to do; we cannot trust to the masses for there is no certain course in human events leading to peace and prosperity. We should be temperate in our habits, and economical and frugal in our expenditures. It is our duty to prepare for whatever might overcome us.

We have been indulging in habits of the sportsman; we have been living high; we have been reckless in our expenditures; we have been fearless in business plunges; we have been wild in speculations. These evils will culminate some day and we shall reap disaster and suffering if we do not cultivate a more conservative spirit, and more frugal habits.

We know what has happened in the great panics that have followed certain periods of war, and even of speculation. We know that in the contraction of money people have lost millions in property, and that specu-

lation has been the cause of individual ruin and families being turned out of their homes.

There has never been a time when conditions were so uncertain as they are at the present time. We do not have much to reason from. We cannot take past events as a certain guide to the future. We do know that right living, frugal habits and a spiritual dependence upon God are safeguards under any and all circumstances. Let the Latter-day Saints beware. Let them curtail their expenditures and not run into debt more than is absolutely necessary. Some indebtedness may be necessary, but to incur financial obligations recklessly and without regard of the danger in the future is to hazard our welfare and our prosperity.

Let us, therefore, prepare for a Day of Reckoning, for such a day is awaiting all of us.

Osborne J. P. Widtsoe

The truth of the old adage, "Death loves a shining mark" has been again demonstrated in the sad and sudden taking of our beloved brother and co-worker, Elder Osborne J. P. Widtsoe, which occurred Sunday, March 14, 1920.

Elder Widtsoe was born in Namsos, Norway, Dec. 12, 1877, and came to Utah in 1883. He attended the public schools of the state and the Agricultural College at Logan. After his graduation from the last named institution, he went to Harvard university, obtaining his degree there in 1905. He later served for a time as president of the L. D. S. University and went to the faculty of the University of Utah in 1915.

Professor Widtsoe was ordained a bishop, July 4, 1909, and for several years presided over the Nineteenth ward. He wrote many articles for the Church magazines and was editor

of the *Juvenile Instructor* during 1908 and 1909.

He was a member of the general board of the Y. M. M. I. A., and gave valiant service to that association. For the M. I. A. work and that of other auxiliary organizations he wrote many outlines, treatises and texts, contributing largely to the success which has attended the work of these organizations throughout the Church.

At the time of his death, Elder



OSBORNE J. P. WIDTSOE.

Widtsoe was head of the English Department of the University of Utah.

Besides his widow, Mrs. Rose Homer Widtsoe, Prof. Widtsoe is survived by two children, Karine H. and Rosetta Widtsoe, and one brother, Dr. John A. Widtsoe, president of the University of Utah.

The *Salt Lake Tribune* editorially paid the following tribute to our departed brother:

Professor Osborne J. P. Widtsoe's death is a sad blow to his many friends.

It is a deep sorrow for his family to bear. Utah has lost a fine type of gentleman and scholar. Professor Widtsoe found happiness in companionship with his God. Always spending his hours in careful study, he never lectured before his classes at the university nor in public life but what his hearers were impressed with the fact that, with him, knowledge was a part of his very soul. It is comforting to know that he has gone where truth and light lead on to the eternal day. He will build a mansion of glory for his wife and little children, where they, too, may gather in the days of the hereafter, and play and work and sing under the influence of him whom they loved so much, but have "lost a while."

The funeral of Brother Widtsoe was held March 17, 1920 in the Assembly Hall, Salt Lake City, and although a blizzard was raging the building was well filled with friends who came to pay loving tribute. Consoling remarks were made by Nephi L. Morris, President of the Salt Lake Stake, Willard Young, former President of the Latter-day Saints' University, Dr. Geo. H. Thomas of the University of Utah, B. H. Roberts of the General Superintendency Y. M. M. I. A., and President Heber J. Grant. The following letter from the Deseret Sunday School Union Board was read by Elder Edward P. Kimball.

March 17, 1920.

Mrs. Rose Homer Widtsoe,
Salt Lake City, Utah.

Dear Sister: We mourn with you this day in the profound loss which we have sustained in the taking away of your devoted husband, our esteemed friend, Osborne. We know the sweet comrade-

ship, the tender sympathy, the devotion to duty which he always displayed and the loving kindness which bound you together.

We believe that we appreciate what all this means to you and your children. In this hour your soul is torn in sorrow but surely in the sweet memories of his wonderful life and labors you will find solace and inspiration.

In his short career he accomplished so much and we share with you this assurance that his unfinished plans will be developed in the new life upon which he has now entered.

In our association with him we have learned to love him. He has added a distinct contribution to the literature of our Church. As Assistant Editor of "The Juvenile Instructor," during the years 1908 and 1909, he endeared himself to our Board and demonstrated his marked ability in writing and selecting articles of an elevating and uplifting character for that magazine. His book entitled, "What Jesus Taught" is prized throughout all Zion by the teachers and children as one of the most convincing and inspiring text books devoted to the Sunday School cause. Our children and our children's children will gain through it added incentive to their faith in the divinity of the restored Gospel. His brilliant intellect, his ready pen, his impregnable faith, have left their impress upon the youth of Zion.

Now that he has gone to his rich reward, may you receive the strength and consolation that come alone through the Gospel. That you may meet this new trial and be able to look hopefully into the future when the reunion between you, your children and this man of God who has preceded you, will be consummated, is the sincere desire of

Your brethren.

Deseret Sunday School Union Board,

By David O. McKay,

Stephen L. Richards,

George D. Pyper,

Gen'l Superintendency.

"Life is not a holiday, but an education, and the one eternal lesson for us all is how better we can love. And love is not a thing of enthusiastic emotion, either. The Apostle Paul, in a few words, gives what he called the analysis of love. The elements of which it is composed have common names; they are virtues which we hear about every day; they are things which can be practiced by every one in any place in life. Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity—these make up the supreme gift, the stature of the perfect man."

SUNDAY SCHOOL WORK



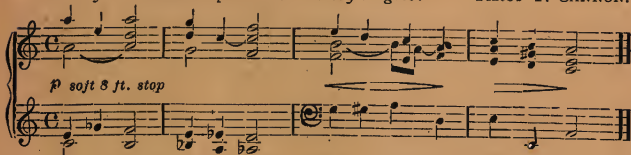
Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

PRELUDE

Moderately slow with Expression. Very Legato.

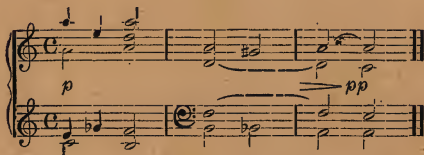
TRACY Y. CANNON.



SACRAMENT GEM FOR JUNE, 1920

While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

POSTLUDE



CONCERT RECITATION FOR JUNE, 1920

"And that thou mayest more fully keep thyself unspotted from the world, Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day."—Doctrine and Covenants, 59th section, 9th verse.

UNIFORM FAST DAY LESSON, JUNE 6

Subject: The Sabbath Day. See Juvenile Instructor, April, 1919.

Secretaries' Department

Laurence W. Richards, General Secretary

Conventions

The Bingham, Blackfoot, Rigby and Shelley convention was held at Idaho Falls, February 1st, with a total attendance of 726.

The Fremont and Yellowstone convention was held at Rexburg, February 29th, with a total attendance of 340; Fremont Stake 71% attendance, Yellowstone Stake 40% attendance. Rexburg Second Ward had 100% attendance.

The North Davis and South Davis convention was held at Kaysville, March 7th with a total attendance of 344. North Davis Stake had 71% of attendance and South Davis Stake 82% of attendance. Clearfield and Bountiful Second Ward had 100% of attendance.

The Nebo Stake convention was held at Payson, March 14th with a total attendance of 204 or 46% attendance. wards had 100% of attendance.

How to Make Our Department at Union Meeting Profitable

(Horace Manwaring, Secretary Fremont Stake Sunday School Board.)

The work of the Secretary of the Sunday School sometimes seems to be a thankless job. No matter how careful she may be, and how hard she may try to keep her records in proper shape, there is sometimes a lack of appreciation of her efforts, or at least a lack of expression of any appreciation on the part of other officers and teachers. The teacher has that vision of spiritual growth on the part of her students, even their attentiveness and interestness are evidence of an appreciation of her efforts. The only consolation the Secretary oftentimes gets is the satisfaction of knowing that she has done her work well.

It is an established fact, however, that the keeping of the records is one of the most important factors in the organization of any institution or business. It is recognized as an essential part of the system of any organization. Without records, any business would soon be in a muddle. And nowhere is this more true than in the Sunday School organization. Let us then, as secretaries, be not discouraged, but feel that our work

is important, and though perhaps it is not always appreciated, it is our duty still to keep our records in a proper way.

What can we do to make our work more efficient and effective? How can we render better service to our Superintendency and Sunday School organization? How can we make our records, which may come up for inspection or information at some far off future time, more complete and concise? Also, how can this be done without useless labor and time spent unprofitably? These are questions to be solved by all of us. What more natural way is there to find the answer to these problems than to confer together, and get each other's ideas and experiences. For this purpose is established our Union Meeting, where we can meet on common ground and confer together on ways and means of accomplishing our work. This leads to the question of "How to make our department at Union meetings profitable."

The first essential condition, it seems to me, to the conducting of a successful meeting is the regular attendance of the members. It is too often the case that these sessions are attended by only a few secretaries, or at least there are only a few regular attendants, and the remainder of the class is made up of those who may not have been present for perhaps three or four months. Under these conditions it is next to impossible to carry out any connected program of work. And it very often happens that those who need help most are the ones who do not attend Union Meetings.

It so happens that there is no prescribed outline of procedure or study for the Secretaries' Department. We are left to formulate and carry out our own program. This program should be one that will help us to better perform our work. The topics to be taken up at each meeting should of course be definitely outlined by the one having it in charge, so that there will be something to interest the members. Very often there are specific instructions to be given, coming from the General Board or the Stake Board regarding some part of the work. When only part of the schools are represented, then it is impossible to get these instructions out and some other means must be employed. Regular attendance of all members is therefore essential to success.

One of the most helpful features in

the carrying out of a successful Union is the exchange or interchange of ideas and experiences. Problems confronting one secretary may have already been solved by another. Methods of handling different phases of the work may be discussed and the experience of a number of workers may be considered collectively, and from this a common system may be perfected. A question box might be instituted, wherein questions could be submitted to be taken up at that or a future meeting. Discussion should be free among the members as each has experiences different from all the others. Members should interest themselves in this work and come prepared to give and receive suggestions.

This meeting stands as a medium for the local Sunday Schools in getting information from the stake or general authorities. Questions often arise on which an opinion or a ruling should be given by the Stake Board or the General Board. When submitted at this department meeting it can then be taken up by the Stake Secretary and presented for consideration to the higher authority, and the answer returned in the same manner. In this way the local secretary may keep in close touch with the source of instruction and information in regard to her work.

If it is found, after all of the secretary work has been taken up and properly disposed of, that there is still some time left at each of the department meetings, then some study outline of work might be instituted, so that no time would be lost or unprofitably spent. This might consist of some form of outline in which systems of records and record-keeping, or some such study might be taken up which help us to become more efficient in our work. Or some ecclesiastical work might be studied, which would in a way make up to us for the time which we necessarily lose from our class work in the Sunday School session.

But throughout all our work as secretaries we should not lose sight of the fact that we have been called by proper authority and are engaged in the work of the Lord. It matters not so much how much recognition is given our work, if we do our work well, we may rest assured of being rewarded. The development we get from our labors in the Sunday School will not only give us satisfaction and pleasure, but will

fit and prepare us for higher labors and responsibilities. The Union Meeting should inspire us to greater diligence and faithfulness in fulfilling our calling; should help us to realize more fully our responsibility in helping to carry on this great work, which is destined to save the souls of our young people, and be a great factor in banishing wickedness and sin from the earth and making it a fit dwelling place for our King. It should tend to unite us as Sunday School workers, not only in our own particular department, but with our Superintendencies and the other officers and teachers of the school, so that our labors may be pleasant and profitable.

Summing up, then, we may say that in order to make our department at Union Meeting profitable, we should strive for a full and regular attendance, in order that instructions and suggestions may be universally applied. The program for each meeting should be definitely outlined, wherein instructions may be given from Stake Board or General Board, methods of procedure and problems confronting the Secretary discussed, experiences exchanged, questions submitted, and conclusions arrived at. A course of study might be instituted if it is found that time permits. In short, any work should be taken up that will help the secretaries to do their work more efficiently, and thereby contribute more to the success of the Sunday School. The spirit of Sunday School work and diligence in the work of the Lord should be encouraged by this meeting; in fact, it should be an inspiration to us to magnify our calling in the service of God.

"The Pupil and the Teacher"

The Correlation Committee of the Church has adopted the text, "The Pupil and The Teacher," by Weigle, for all Teacher-Training classes that have finished the "Art of Teaching" by Driggs. This new text is to be used this year as a subsequent study to the "Art of Teaching." It is expected that beginning with 1921 a specially prepared text will be ready for use. Copies of "The Pupil and the Teacher" can be secured from the Deseret Book Company, Salt Lake City for 90c a copy, post paid. No reduction for quantity.

Librarians' Department

J. Leo Fairbanks, chairman; T. Albert Hooper

To the Assistant Superintendent, Acting as the Local Librarian

Children's Section of your library.
"White Indian Boy," by Wilson
& Driggs

As a pure wholesome story that will appeal to the Western boys and girls there is none better than this narrative. It is based on facts and is rather the diary of a boy with unusual experience than the product of imagination woven into fiction. It is a revised edition of "Uncle Nick Among the Shoshones."

Uncle Nick when a mere lad agreed to live with the Indians in consideration for a pinto pony they would give him to ride. He willingly left his parents, who were struggling to make a living in the great American desert, for the wandering life with a band of friendly Indians. Though he did not live with them long, his short sojourn was filled with interesting experiences that gave him an unsatisfied longing for nomadic adventure.

Uncle Nick, in his reminiscences, has made himself a hero about whom the boys and girls will like to read. After living with the Shoshone Indians on the rugged frontier, Uncle Nick became successively a pony express rider, a stage driver, a mountaineer, and a ranchman.

His descriptions will create in boys and girls a love for their forefathers and instill in their souls a desire to be like these brave men who because of their loyalty and daring were able to accomplish so much.

Uncle Nick's style is entertaining; his humor is typical of an old westerner; his description is vivid and true to life; but above all his book will always win favor because of the historical information. It is a rare contribution to western history.

Those who read the book will surely be enthusiastic to converse with people who have had similar experiences or hunt up old letters or journals containing descriptions of frontier life. It should be a means of encouraging others to write or record the events of pioneer life that they may be of future service—giving the account of the settlement of the great west.

All trace of our past civilization and the struggle to realize what we have is fast disappearing. Let us try to keep it fresh by making written record of Pioneer days.

Do you have a library fund to purchase desirable books? In some schools, where there is no free public library, teachers tax themselves 5 or 10 cents each month to create a fund from which one book is added to the Sunday School each month.

Choristers and Organists' Department

Joseph Ballantyne, Chairman; Edward P. Kimball and Tracy Y. Cannon

The Spiritual Test

("The Art of Teaching," Chapter X.)

By Edward P. Kimball

This lesson, probably more than any other yet considered in this course, shows the great benefit and necessity of any teacher setting about his task with a firmly established aim in the presentation of the lesson. And the very title of the lesson suggests to us the great purpose of the teaching of songs in the Sunday School, "the spiritual test." After a careful study of the text, and a brief general discussion of the lesson outline on the lesson itself, so as to get from it the general principles contained in the lesson, let us take up a discussion

of the subject bearing directly on our particular work, viz., the spiritual test of our songs. Our author says: "One of the main objects in teaching the truths of the Gospel is to create a love for truth in the learner's heart. If he loves the truth he will seek after truth; he will desire to hear truth again and again and to follow it in his daily life." Keeping this statement in mind let us consider our songs as a means of moral and spiritual development.

By our songs we mean songs which teach the truths of the gospel as revealed through the Prophet Joseph Smith. They need not necessarily have been written and composed by members of our Church—if the sentiment in them is true, they are our songs, for all truth belongs to the Church of Christ. There are,

however, events in history which pertain to us—the Latter-day Saints—and which only we understand; and songs relating to the Prophet and the truths revealed to him, as well as events in the establishment of the kingdom of God in this dispensation, are peculiarly our songs and should be taught to our children. Such songs should be taught to the children because of the potency of song to impress truth upon the soul of the child, which will give him strength, comfort and faith in his later years, as well as granting him the privilege of participating in worship now.

Experience strengthens the argument that "few things in literature exert a greater power over us than good hymns; they are to be counted as amongst the most potent factors in religious nurture.

* * * Religious truth, which in the form of syllogism or sermon would have failed to find welcome in the mind, has entered freely and has been fully apprehended when presented in the form of the sentiment of hymns and on the wings of their metres. Many a heart in the trying hour of fear and doubt has suddenly discovered light on the way,—light radiating from some line or stanza of a hymn that had long lain in memory. Did you ever find yourself repeating over and over a sentence from a book or sermon, find such a sentence working forward, as it were, from the margin of consciousness to the focus of attention? Not often. Yet how frequently have lines and stanzas of hymns thus stolen in on our field of thought, the same truth coming again and again in this manner and every time deepening its impression, its power over the mind and will, and increasing the facility of its entrance. Teachers of men, especially teachers of the young, fully appreciate the importance of storing the mind with reserves of strength and soul nourishment, with aspirations that lift up the eyes of the heart, and ideals that lead. In seeking these sources of soul strength the questions must often occur: First, where may one find them in their noblest and richest form? and, second, in what form will they find readiest admission to the mind, and exert the largest and most lasting influence? There will be no hesitancy in answering the first by saying that nowhere are there greater riches of the life in the form of literature than in the Bible; that the second question finds answer, both by reason and experience, that the splendid literary riches of the Bible set into the form of our great hymns find their easiest vehicle into the mind and have their great-

est potency. * * * Religious truth in the form of hymns is so highly valuable because the hymns are easily learned; they are associated usually with inspiring tunes, with melodies often that sing them back again and again to the mind, and because thus storing themselves in memory's treasury they come out automatically, perhaps, in some hour when the soul is feeling its poverty, a rich asset to remind the soul of its yet greater unseen resources. * * * Into fevered lives there needs to come often the voices of calm, the songs of the spirit; into our hearts we need to admit all we may find that will serve to remind us that the things seen are passing, the things unseen abiding, to bring us the strength to meet each day's strain." (Henry F. Cope.)

The process of storing the child's mind with these "reserves of strength" and "soul nourishment" through song and singing is beautifully set forth by a New England writer in the following words: "Through singing, religious truth does not come to them (children) exclusively in abstract proportions, * * * but it surrounds and pervades the soul in a thousand living forms, instinct with the same spiritual life which beat with strong pulsation in the souls of the psalmists and prophets. * * * Let the children and youths of our churches live in such influences; let religious truth be charmed into their souls by the power of sacred song, by the strong sympathy that unites all hearts in one tide of feeling before God; let these be the influences, Sabbath after Sabbath, until the age of reflection and doubt and recepticism shall come, as come it must; and we need not fear that they will be found unprepared for the trial. Divine truth will have become entwined with so many affections and remembrances that it will not be rooted out. For ourselves we would rather commit our child to such influences, in the hope of his having ultimately an abiding Christian faith, than obtain for him, if we could, the most elaborate instruction, in purely doctrinal form, which man could give or child receive." (Quoted by Curwin in "Studies in Worship Music.")

Authorities on the philosophy of music are agreed that much of the effect that music has on the human being, and a large part of the enjoyment we experience on hearing music is the result of association; that is, the emotions which were called up when a piece of music was heard for the first time, are recalled when the piece is heard again. This ac-

counts for those conversions and changes of heart which one hears of in men and women who seem to be unresponsive to almost any influence for good, but who are pricked to their heart's core when they hear some simple or religious song which was taught to them while they were yet in a healthy moral and spiritual environment. Realization of this truth undoubtedly led Henry Ward Beecher, after a long career as a preacher, to make this startling statement: "If one had a hundred hymns in his memory, and if for every changing mood he was accustomed to have to himself some sweet descant of experience, he would not easily be made unhappy, nor would he wander far from the path of rectitude."

In addition to these "reserves of strength" acquired through religious songs, and which are powerful agents in keeping the feet in the straight and narrow way in later life, we sincerely believe that the religious songs of childhood are a strong power in establishing faith in the hearts of the children and in many cases, result directly in conversion to the truths of the Gospel. We know a man whose testimony of the vision of Joseph Smith was born in the first singing by him at four years of age of the little song "Joseph Smith's First Prayer." It would be interesting to know how many similar experiences there have been in the Church. Hear again the words of Beecher, after a life of preaching: "If you analyze your religious emotions I doubt not that you would trace them back to the early hymns of childhood more than to the Bible itself. If you consider the source of your thoughts to heaven I think you will land in Dr. Watts (the hymnody) rather than in the revelator St. John. I think the hymns have more to do with forming men's ideas of the promised land than any other literature not even excepting the Bible itself."

Our Sunday School songs certainly contain the material for moral and spiritual development; they will be "reserves of strength and soul nourishment" in the years of trial and struggle to come. Chorister and organists should exert themselves then to insure such a presentation of every song to the school that it will create an appetite for further singing and that the truths contained in it will stimulate a "hunger and thirst after righteousness."

Discussion

1. Is it possible for a chorister and organist so to conduct their work in

teaching and singing songs that the songs will stimulate in the pupils a love for truth? Give examples where this has been done.

2. What should a song contain to permit of our calling it our song? Give examples of songs not written by our people but that may be properly be called our songs.

3. How are songs important factors in storing the mind with religious truth?

4. What permanent value can the hearing of a religious song have? What influence on later life?

5. How is much of the effect of music on the human being produced? How much of our enjoyment is derived from the same source?

6. Give in substance Beecher's argument on early hymns of childhood and our religious thinking.

The song for this month's practice is No. 205 of the song book, "Who's on the Lord's side?" This song is full of truth. Because it is generally sung as a solo few of our young people know it, although it was one of the outstanding features in the Sunday School life of the late George Goddard, and during his life was probably as well, if not better, known than any of our Sunday School songs. Because of its arrangement in the book as a solo, choristers are inclined to use it only on special occasions when the verse is sung by a solo voice, or not at all. We can see no good reason why the entire school should not be taught the verses, and be led to understand them. Let the entire school sing the verses in unison and divide into parts in the chorus. Surely greater good can be accomplished for the young people if they are taught all the truth of the verses than if we permit them to sing only, "Who's on the Lord's side, Who?" in the chorus. The entire song is like a challenge, each verse stating some assertion, and immediately demanding a reply—or even more than a reply. The constant and abrupt, "Who's on the Lord's side?" is most stimulating, and if the words are all understood, and the question put accordingly, the result cannot be other than enthusiasm in the singing. The sentiment of this song is particularly timely now, for if there ever was a time when it was desired that one declare his being on the Lord's side it is at the present time. The world is torn with unrest and contention, and we have been told by the prophets that the Church of Christ is the only agency by which the perfect order of things can be brought about. To be a force in the hands of the Lord, we must all answer for ourselves this question, "Who's



ELIJAH RESTORING THE WIDOW'S SON.

F. M. Brown

Elijah Restoring the Widow's Son

Ford Madox Brown (Modern British School).

(I Kings 17:22-23.) Note the rude dress of the Nazarite, his uncompromising expression, his slow but sure tread. Can you see the "Fiery Prophet of the Lord" in this old man? Do you realize that you are in a stranger's house? What has the artist suggested to make you feel it? What surroundings has he put in that your imagination could hardly furnish? How about the rope hand-rail, placement of stairs, motto, pottery, chickens, etc.? Does the mother look like a foreigner? Is her attitude one of gratitude? What have you to say about the expression of the boy, his dress, etc.? Do you feel that the boy has really been brought to life?



COLCOTTA.

Golgotha

By J. L. Gerome.

Many artists have attempted to represent the sufferings and death of Christ, but few have succeeded in getting into their picture the spiritual significance of the events. The horror, the blood, and the distressing things appeal to many people, but it is not the mysterious things that should be conveyed. No artist has any business attempting the events connected with the Passion week unless he realizes why Christ suffered and sees God in the Man. Christ suffering as the means of man's redemption should be the theme of any great mind trying to interpret the meaning of the crucifixion.

The French artist Jean Leon Gerome has beautifully suggested the physical features connected with the events on Golgotha without any trace of the horrors or torments. The shadows of the crosses are shown in the foreground as they are cast by the strong light that accompanied the terrible storm that raged at the time and no doubt forced the people and soldiers home.

Through the mist of darkened landscape they wend their way toward the city that is overshadowed by a raging storm. The sun almost set is nearly hidden by the dark clouds that lower over the city which Christ pitied.

One's interest is held within the picture all the time. Many details can be pointed out with great interest in studying this picture.

Gerome belongs to the modern school of painters who represented the realistic appearance of things. The details of the weeds, rocks, cedars, oriental city, costumes of soldiers, etc., are all worked out to a nicety. By merely suggesting the events, the painter has produced a masterpiece that is well worthy our careful study.

on the Lord's side?" If the young people of the Sunday School can be made to feel the message of this song, it would be difficult to produce a song richer in meaning and stronger in personal appeal than this one.

The character of the song is almost martial—at least it is militant. While the time signature is six-eight, the time should be beaten two in a measure, in order to give the proper rhythm, which should be well marked. The natural accent of the poetry disagrees with the accent of the melody in only one place, viz., in the fourth verse, fifth line, on the last syllable of the word "freedom." The music calls for the accent on "dom," while the poetic accent falls on "free." This might be corrected by eliminating the two eighth notes to which the syllable "free" is written in the music, and making of the following quarter note two eighths, singing "free" on the first one and "dom" on the second. This would place the proper accent on the proper syllable of the word. Such corrections as this are usually made by composers and arrangers, and the present example of misplaced accent may be the result of an oversight on the part of the arranger of this song. As examples of such corrections, or corrected accentuations, see several places in the

"Star Spangled Banner," Sunday School song No. 22, second line of the second verse; "How Firm a Foundation," second verse, etc. Such changes should never be made without a perfectly plain reason.

The tempo should be fast enough to make the song stirring, but moderate enough to allow a perfect rendition of the words. In every verse will be found sentiment and meaning for the Latter-day Saints, and such explanation should be made as will make every word of the song understandable to the children. Such expressions as "The Stone Cut Without Hands to Fill the Earth Must Grow" must be made clear. In what respect is our ensign floating to the world? Why are the "powers of earth and hell in rage directing the blow that's aimed to crush the work?" Are such powers really at work? The "stakes" for which we are fighting, spoken of in the fourth verse, are wonderful. See that the young people realize it. And so we might continue to dwell on the many fine things in this song. Is it not truly worth while to teach the entire song to the school? Do this and see how they will utter the challenge expressed in the chorus. Any chorister who will teach this song properly and thoroughly will have done a great service.

Parents' Department

Howard R. Driggs, Chairman; N. T. Porter, Henry H. Rolapp, E. G. Gowans, Seymour B. Young, Charles H. Hart, Hyrum G. Smith and George N. Child

WORK FOR JUNE, 1920

So more that each step goes forward,
So step that each move adds strength.

Study of the Ten Commandments

By N. T. Porter

Division II

The Fifth Commandment. "Honor Thy Father and Thy Mother," etc.
Exodus 20:12.

Sunday, June 6, 1920

Uniform Fast Day lesson

Sunday, June 13, 1920

As Involving Honor:

1. Physical Fitness for Marriage. (Continued.)
2. Fixed habits and tastes, etc.
 - a. Food. (Discussed in Previous Lesson.)

Lesson Problem:

- b. Abstaining from the use of stimu-

lants, intoxicants and any body impairing substance.

- b-1 Stimulating Beverages. Including all kinds found in the "Soft Drink Parlor" list.
- b-2 Narcotics. The Opium Group.
- b-3 Tobacco. The Nicotine Group.
- b-4. Liquor. The Alcohol Group.

Suggestions:

Treat each group individually and specifically through special assignment for preparation and discussion.

The suggestion as to purpose and method given in the previous lesson apply with equal force and effect as to the handling of the above sub-topics.

Strike straight for the goal in your first move. Avoid too much hedging and qualifying.

In its plainly observable, every day effects, paint a clear, uncensored, unmistakable picture of the "Coco Cola" or "Soft Drink Parlor" Fiend. Likewise, the opium or "Dope" fiend. The same

with the Tobacco and the Liquor Fiend.

The term "Fiend" is here used advisedly.

We may find a place to quibble in the matter of "intent" but there is no mistaking the effects, or the results. In the aggravated form, toward which many are headed, the markings are of the kind that identify the type mentioned.

Drive this message home, "One cannot strike his body and strike himself alone."

Complete destruction or suicide is classed as murder. A half or two-thirds way suicide by use of drugs is not only assault with intent to injure the user, but is a blow aimed at and reaching every life of the lives ahead.

Questionnaire:

What remains after "prohibition?" Who among us are to be found in this daily procession of destroyers? This procession marked by the classes mentioned. This ever increasing throng of human life including all named, from the "Coco Cola addict" to the "Hop head." Each assaulting himself in defiance of God, in dishonor to parent, in treason against self and against every life ahead.

What are we doing to stay this movement?

What can be done?

What are we willing to do?

Note.—Keep ever in mind the one pivotal point, "Fitness for Marriage." Prove or break every fact brought out by the one test. Does it fit or does it unfit one for all that the marriage relation implies?

Sunday, June 20, 1920

II. Physical Fitness for Marriage. (Continued.)

2. "Fixed Habits and Tastes," etc.

a. Food.

b. Abstinence from drugs.

Lesson Problem:

c. **Dress.** That is a taste and regard for proper clothing.

c-1. Clothing ample for protection.

c-2. Dress convenient in its use.

c-3. Simple and refined in its lines.

c-4. Modest in its cut or pattern.

Suggestions

Everybody Active:

While it is assumed that each sub-topic is assigned specially for discussion, it is urged that such assignment be taken as a request to lead the discussion not to

monopolize it. That is, let each one assigned, or at the moment called to discuss the question in hand regard himself as asked to lead and to stimulate thought rather than to corner or to exhaust the thought.

Spirit and Aim:

Invite and cherish a spirit of frankness—simple, plain, unaffected frankness. Focus every phase of discussion of these sub-topics at the one point. Fitness for Marriage.

Scope:

It will be observed that "Dress" as effecting "Fitness for Marriage" is, in the main, "Dress" as effecting life generally. At the same time, the drive of the discussion should be directed at the effects which touch directly the lives included in the family group. In other words, the lives involved in the keeping of the command "To Multiply" to return with interest—with interest compounded—all that has been wrought for us through the lives which stand aback.

Illustrative Analysis of Sub-topics.

c-1. Clothing Ample for Protection.

(1) Ample as a screen against direct heat or direct cold from without. Not mere lattice work nor air excluding fabrics.

2. Ample to conserve radiating heat from within as against cold from without. Ample to break up or resist the chill from without. Here discuss weave and material of cloth. Also two or more fabrics as against one heavier one. Also distribution of clothing—where or what part of body more needed, where less needed.

(3) In character and arrangement such as to permit ingress and egress of air or aeration of the body, also to minimize friction.

c-2. Clothing Convenient in its Use.

(1) Clothing not restricting movement of head, trunk, and limbs. Discuss tight lacings around trunk or limbs of every description, hobble skirts, trailing trains, etc.

(2) Dress not checking circulation. Discuss rigid hats, tight shoes, lacings of every description, metal bands closely fit, etc., etc.

(3) Fabrics not burdensome or restrictive because of excessive weight or weight improperly suspended or distributed. Discuss tight band suspension versus shoulder strap suspension and kindred matters.

c-3. Clothing Simple and Refined in its Lines.

- (1) **Exaggeration in Outline.** For example, peg top skirts, balloon skirts and waists, spider waists (happily passing) bell sleeves, umbrella hats, etc., etc.
- (2) **Excess Draperies.** Trailing trappings, cauliflower drapings and other forms of convoluted abominabilities not found in the writer's directory.
- (3) **Excess Ornament.** Such as appears in a profusion and confusion of ornament—coarse, bizarre or excess jewelry—e. g., bracelets, armlets, anklets, earlets and all other "lets" of the brazen type.
- (4) **Clashing Colors.** Such as shock one's sense of harmony or proclaim a sort of brutish pride.

C-4. Clothing Modest in its Cut and Pattern.

- (1) Such an arrangement of dress or such an absence of clothing as invades and, if persisted in, destroys that priceless womanly sense of privacy of person.
For example, V-back waists, U-front waists, topless waists, transparent waists, skeleton skirts, knee skirts, open hose; etc., etc.
- (2) Discuss in this connection No. 3, C-3, (Excess ornament of the brazen type) as to its impairment of the sense of modesty.

Suggestions:

It might be well to assign the above topic (C-4) to a father—a mother—a sister—a brother, and in this way insure an attack of the problem from various angles.

Recent History of or Evolution of Indecency in Dress:

Bring out by special assignment, the rapid rate at which decency in women's dress has been invaded during the last quarter century.

Have observation made as to how the full dress (?) or undress of the drawing room is moving apace, all the time keeping within hailing distance of the dress, or undress of the stage. How the dress of the street is creeping along the way of indecency within safe hailing distance of the dress or rather—undress of the drawing room. How the daring of the stage dress is first nervously endured, then winked at, then approved, and all the while patronized.

Then by special assignment, preparation and the use of statistics, particularly those tabulated during the late war, show the deadly parallel between the recoil of

modesty in dress and the ever widening spread of sexual disease—that "burned in" register of passion's defy.

Now the Query:

Whither shall immodesty the certain handmaid of this dread plague lead us? Are we not now at the edge?

Is not the idea of the sacredness of person nearing a total eclipse?

Will the shadow pass or will the light of chastity emerge from behind?

Just what are you and I doing in this matter?

Are we not assenting?

Are we not patronizing?

Are we not actually in the procession?

Possibly we are on the fence watching the invasion go on and by, shaking our heads, saying: "I told you so," and "It's just awful—simply awful," and then after our curiosity is fed and our concern for the right appeased by exclamations we wrap our pharisaic cloak about us and lie down to other dreams.

The Problem:

Is the human body—the body quickened by the breath of God—fashioned in His likeness—to be had and held as a mere pawn?

Is this exposure of person this maiden and matron's "pledge of abandonment" to be flung at the other sex as a forfeit to his desire, or, more plainly said, to his senuous curiosity?

Is attraction to be offered and attention to be sought at such a price?

If so who are the bidders at this unhallowed auction?

Is it my daughter who offers and is it your son who bids?

Or is it both father and son who raise the "ante" of attention and decoy girlhood and womanhood to a sacrifice which both deadens and prostitutes the very spell and charm of her woman's life; who—who we repeat are the parties to this gravest breach of the Fifth Command?

Note.—Appoint a strictly representative committee of five or more to report June 27 on "Questionnaire"—see next assignment.

Sunday, June 27, 1920

Questionnaire—Committee Report

1. Is it agreed as a fact (so stated by many), that any particular group or community is hopelessly helpless in any attempt to break with the commands of "Fashions," or "Styles."
2. Is it a fact that social cowardice possesses us to the extent that singly

or jointly one dare not break step with the lead of the latest fashion plate?

3. Is there no woman or set of women who can by refined taste, by grace, by beauty, by sense of modesty and by an appeal of every wholesome charm of her life, break the grip of this soul-scarring vogue?
4. Is there no man or set of men, whose moral quick still stings and burns, who will not, by both word and act, call back to woman her fleeting modesty and there and then confess in shame his part in the breaking down or the driving away?
5. Is dress reform a mother's or a daughter's burden or is it an obligation, both joint and several charged to the account of both man and woman?

Suggestions:

The plan is for the committee of five to report individually. Obviously, a mother, daughter, or sister should be assigned Nos. 1 and 3; a father, son or brother No. 4; and either sex Nos. 2 and 5.

Let the committee as a whole report a plan of appeal or action.

Theme for July:

Habits of cleanliness, both as to body and mind.

Errata.—The last three paragraphs of the work as published for May belong to the next section or the first section of June.

Theological Department

Chairman; John M. Mills, Geo. H. Wallace, Edwin C. Woolley, Jr. and Robert L. Judd

Second Year--Old Testament Studies

LESSONS FOR JUNE

(Outlines by Robert L. Judd.)

First Sunday, June 6, 1920

Uniform Fast Day lesson

Second Sunday, June 13, 1920

The Judges

Joshua 13-24 Judges 1-8. Chapters 28, 29, 30, Old Testament Studies

Aim: Whom God loveth, He loveth much and is patient and long suffering with that individual or people.

I. The close of Joshua's life.

1. His location of the tribe.
 - a. Treat only of the more important tribes.
2. He binds the people to serve God.
 - a. Compare the gods of the people they were among with their god.
3. His death.

II. Israel in cities under tribal rule.

1. The great change in life.
 - a. Slaves in Egypt.
 - b. Wanderers in the wilderness.
 - c. Conquerors of their foes.
 - d. Inhabitants of the conquered cities.
2. The judges appear.

a. Their powers and duties.

b. The wars carried on by the different tribes.

III. Deborah.

1. A prophetess and a deliverer.
2. The story of Jael, wife of Heber the Kenite.

IV. Gideon raised up.

1. Israel sins and falls.
2. The visitation of the angel to Gideon.
3. He casts down the altar of Baal.
 - a. His name changed to Jerubbaal.
4. His conquest of the Amalekites and Midianites.
5. He refuses to accept a kingship.

Third Sunday, June 20, 1919 The Judges (Continued)

Chapter 31, 32, 33 Old Testament Studies. Judges 9, 21.

Aim: Same as previous lesson.

I. Abimelech aspires to kingship.

1. His conspiracy and treachery.
2. His death.

II. Jephthah comes forward in time of need.

1. The attack of the Ammonites.
2. Its success.
3. Jephthah's vow.
4. He meets his daughter.
5. He slays her.

Note: Study the Bible carefully covering this incident.

III. Samson.

1. His battle with the Philistines.
2. He falls in love with Delilah.

3. His downfall and death.
- IV. The moral decline of the people.
 1. The sin of Micah.
 2. The sin of the tribe of Benjamin.
 - a. The punishment.
 - b. The Benjaminites steal wives.
- V. The story of Ruth. (Ruth 1-4.)
Study it carefully.
End class with a specially prepared assignment of this story.

Fourth Sunday, June 27, 1920

Samuel

Chapters 34-35 Old Testament Studies.
(1 Sam. 1-8.)

Aim: Faith in and obedience to God bring one close to Him.

- I. The prayer of Hannah.
 1. Have class study prayer carefully.
 2. The answer to her prayer.
 3. Samuel born.
- II. The song of Hannah.
 1. Samuel dedicated to the Lord.
 2. He takes his place in the temple.
 3. His call.
 4. His vision.
 5. His service.
- III. The rise of the Philistines.
 1. They overcome Israel and take the ark.
- IV. Samuel comes to the rescue of Israel.
 1. He appoints his son judge.
 2. The people ask for a king.
 3. Samuel presents the matter to the Lord.
 4. The answer to his prayer.

Advanced Theological

LESSONS FOR JUNE

(Outlines by John M. Mills.)

First Sunday, June 6, 1920

Uniform Fast Day lesson

Second Sunday, June 13, 1920

Lesson VII.

The Manner of Translating the Book of Mormon

Text: "A New Witness for God," Vol. II. (Roberts). Chapter VII.

- I. What Joseph says about the method of translation.
- II. What Oliver Cowdery says of the translation.
- III. What David Whitmer says of the translation.
- IV. What Martin says of the translation.
- V. What the Lord says of the translation.
- VI. How the Lord transfers his messages to his servants.

Third Sunday, June 20, 1920

Lesson VIII.

Publication of the Record

Text: "A New Witness for God," Vol. II (Roberts) Chapter VIII.

- I. The time of publication.
 1. The time the manuscript was completed.
 2. The time printing was begun and finished.
- II. The difficulties in publishing it.
 1. Finances.
 2. Trickery.
- III. The precautions taken to preserve the manuscript.
 1. By the prophet.
 2. By others.
 3. Its preservation forever.

Aim: God's promise to Mormon, Moroni, Nephi, Enos and the others is fulfilled.

Fourth Sunday, June 20, 1920

Lesson IX.

Text: "A New Witness for God" Vol. II. (Roberts) Chapter IX.

An analysis of the Book of Mormon.

- I. The small plates.

Written by nine writers, Nephi, Jacob, Enos, Jarom, Omni, Amaron, Chemish, Abinadom, Amaleki. These cover the first 157 pages of the book.
- II. Mormon's abridgement of the last 600 years of Nephi history, contained on the large plates. His work on the first 400 years of Nephi history was lost by Martin Harris.
- III. Mormon's record of his own time.
- IV. Moroni's writings—closing the book of his father—Mormon.

Second Intermediate Department

*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo Fairbanks,
T. Albert Hooper and Alfred C. Rees*

Second Year—Book of Mormon

LESSONS FOR JUNE

(Suggestions by Alfred C. Rees.)

First Sunday, June 6, 1920

Uniform Fast Day lesson

(See Superintendent's Department.)

Second Sunday, June 13, 1920

Chapter 16 of the Text; Mosiah Chapters 26 and 27.

There is no more remarkable incident in the Book of Mormon history than this one, relating to Alma's conversion. Endeavor to have the class get a proper understanding of the religious condition of the people at that time. Point out the natural tendency among individuals and nations to fall into indifference religiously and morally, even after the most glorious manifestations and sacred promises, just as was the case with the Nephites at that time. Call attention to the Jews who saw the wonder workings of Christ and yet were cold and indifferent toward his doctrines. Now let the class relate the story of Alma and the sons of Mosiah, bringing out all the unusual and impressive details. Have someone prepared to relate the story of Paul's conversion which comes in as a striking parallel. The dominating thought of the lesson seems to be the eagerness of the Lord to save His people. And to recognize the faith and prayers of the righteous who are solicitous of the welfare of the wayward. It would be helpful if you could produce stories of conversions of an unusual character in our latter days. There are many such to be found in our faith promoting series.

Third Sunday, June 20, 1920

Chapter 17 of the Text; Mosiah 28.

In this chapter there is an interesting phase of national growth. It is the righteous domination of intelligence and the Priesthood over any that are weak in intelligence and have no Priesthood.

The final triumph of the Latter-day movement is based upon that hope that the Priesthood possessed by the Latter-day Saints will give superior intelligence and wisdom than that possessed by the world and which will triumph over the world. There is another angle to the

subject and is brought out in this lesson. When the Nephites fell away from the faith and joined the Lamanites they lost their identity and were absorbed by the Lamanites. Why? Let the class discuss this. Why did the loss of the Priesthood cause the Nephites as it causes men today to deteriorate rapidly and lose their former powers and positions? Without mentioning names you can refer to instances in our Church history where men, honored and respected in the Priesthood, have gone into obscurity when the Priesthood was taken away from them as result of their own acts. The conclusion to the lesson is a story of the zeal of Mosiah's sons to preach the gospel, and the promises which the Lord gave to them before they undertook their mission. Right here fitting reference can be made to the enthusiasm of our own missionary boys, who likewise go forth after receiving promises through their patriarchal blessings. Would it not be impressive to read a patriarchal blessing or that portion of it which is given to a young missionary before he goes into the field? The class would at once see that the powers of the Priesthood work along uniform lines, among the people of the Lord at all times.

Fourth Sunday, June 27, 1920

Chapter 18 of the Text; Mosiah 29.

The life of King Mosiah is the theme of this lesson. Let the class point out his many fine qualities; as king, seer, prophet, citizen, father, law-giver. Reference may be made to his standing as a law-giver as compared with Moses. Describe the form of government which existed under Mosiah and the changes he proposed and put into execution before his death. Have the class tell of the appointment of Alma and the duties which he was now called upon to perform. The fact that a thoroughly representative form of government was enjoyed by the people should be emphasized.

Fourth Year—"What Jesus Taught"

LESSONS FOR JUNE

(Lesson suggestions by Horace H. Cummings. Picture study by J. Leo Fairbanks.)

First Sunday, June 6, 1920

Uniform Fast Day lesson

Second Sunday, June 13, 1920

Lesson 17. Baptism by Immersion

The lessons this month, as usual in this text, are very well developed. The teacher should study each one with care and put together in a connected way the leading thoughts in each into an outline calculated to carry home to the pupils one or more of the leading truths or principles it contains. A self-made outline is usually better for the teacher's use than a printed one, as they know it so much better.

A serious difficulty often met in this department is that the lesson is finished before the recitation period expires and an awkward interval ensues when the teacher finds it difficult to maintain order. The teachings of Jesus, however, all seem to contain so much of the universal that an abundance of varied applications suggest themselves to both teacher and pupils. The principles He taught touch life in so many different places that discussion is very abundantly interesting and profitable. The teacher should be prepared to spring suggestive questions, or call for personal experiences, or applications of leading principles mentioned whenever there is a lull in the activity of the class.

To aid the teacher in this work the following thoughts and questions are suggested in addition to those given at the end of the lesson by the author.

1. Why is faith naturally and necessarily the first principle of the Gospel? Would men repent or cease breaking God's laws if they did not believe in God?

2. Define repentance. Why is it naturally the second principle of the Gospel? What relation must it hold to forgiveness of sin? Would you forgive a companion for hitting you while he continued to do so? Would it be reasonable for God to forgive a sinner while he knowingly and wilfully continued to sin? Why does God so rejoice when His children repent? Mention sins to be repented of. Let each pupil think of ways in which he can do better. Repentance is changing a poor way for a better one and is the chief element in making progress in any line.

3. Describe a baptism—your own baptism. Compare that point with the picture at the beginning of the lesson. Why is it essential to salvation? Repeat the substance of the conversation between the Savior and Nicodemus. Compare a baptism to a birth to a resurrection. Quote scriptural passages making them comparisons. What two great blessings

come to worthy persons through baptism? What conditions are necessary to be worthy of baptism, and therefore to get these blessings. The Prophet Joseph once said it would do as much good to baptize a bag of sand as to baptize some people. Why did he say this? Why is not "sprinkling," or "pouring" just as good a form for baptism as immersion? Why will not God recognize and bless other forms of baptism? Is sincerity the only or chief element in getting a blessing? Give illustrations.

If we sin after having been baptized, how may we obtain forgiveness? Develop in the class that repentance is a continuous principle, needed daily, also that through baptism, and the atonement for which it stands we may be forgiven through repentance from time to time. How may we make use of these principles in our daily lives? Why should not infants be baptized?

Concerning the Picture:

It is rather unusual to see a picture of the ordinance of baptism, representing the Latter-day Saint idea because most of the pictures of this subject are painted to represent the Catholic idea. The Catholics appreciate the importance of pictures and encourage their artist. Impressions gained from pictures last almost as long as if one had seen the event. Next to the real thing a picture is the best substitute. A child trained to think as the picture leads him will seldom change. One may judge what it means by noting how powerful is the impression gained by looking at this picture.

One is right in judging that the author of this picture is a "Mormon." Though trained professionally in the old country he interprets his adopted religion with sincerity and fervor.

Study the details of the picture as suggested by the material in the text.

Third Sunday, June 20, 1920

Lesson 18. The Gift of the Holy Ghost

Suggestive correlated thoughts and questions:

1. If a person repent and is baptized and his sins are forgiven, is he not then ready to go to heaven? What else would be a benefit to him? Consider our need for the Holy Ghost. How is it bestowed? Tell how you were confirmed. Did you feel any sudden remarkable change within you at the time? Do we get an education suddenly by registering in school? Can a child eat enough at once to cause him to become suddenly a man? Show that all growth is gradual, including the

growth and development that come from the Holy Ghost.

2. Relate the attempt of Simon the sorcerer to buy with money the power to confer the Holy Ghost. What great lesson is shown in this incident? Consider the necessity of having proper authority to transact business in worldly things. How much more care there should be in doing heavenly, eternal things! Think of the confusion in heaven if God were bound by all the things taught and promised by the preachers of a thousand differing creeds, even though their followers may be never so sincere?

3. Mention some of the gifts or benefits of the Holy Ghost. Tell of remarkable instances of the gifts of the Spirit. Do you think its only use is in producing those unusual remarkable results that missionaries or experienced workers in the Church so often relate? What is its steady, almost imperceptible effect upon its possessor? What are some of the duties we should attend to in order to retain and increase upon us this precious gift? What course would drive it from us?

Fourth Sunday, June 27, 1920

Lesson 19. The Foundation Stone

1. Show the need of work, endeavor, struggle, to achieve success in any worthy cause. Show also that a wise organization, plan, method of work, is equally necessary in winning success. Do men often stumble thoughtlessly into success? How have successful men always achieved their success? Do you think we can spend this life in a thoughtless, haphazard way, and be rewarded with a great exaltation in the eternal world? Excellence there will be achieved just as it is here, by wise, well directed effort.

2. To instruct men what to do to gain eternal life, what provisions did Jesus make? Show how the Church organization is beautifully adapted to lead all ages and classes into such activities as will make them grow and develop in all

good things. Mention some benefits you have received from various Church organizations and activities. Show how others have been benefited also.

3. Describe the organizations of our Church and the work done by each part. Compare it with the Church Christ established anciently as far as you can. Show what a benefit a good organization is in worldly business or enterprises. What is needed to make the Church succeed besides a good organization? Suppose we should vote for apostles or prophets, and that God would not speak to us through them? How many votes would it take to make a prophet? What makes a prophet? Constant help and instruction from our Heavenly Father are absolutely necessary for the success of the Church and the individual. What then must be the Foundation Stone in attaining the great blessings of eternal life?

Concerning the Picture:

This picture is wonderfully human. Christ is a human being with no effeminacy. In a powerfully persuasive way he takes the old fisherman's hand and calmly talks to the group loosing his left hand to make a gesture toward the net, but without taking his eyes off the intense faces as they gaze at him in astonishment.

If you will look at Christ's head for a moment you can almost hear him say, "Will you go with me? Come, I will make you fishers of men."

The fishermen make no instant reply, neither do they refuse. They carefully study the interesting face before them. They do not want to deny the request.

The source of light casts shadows over the fishermen's faces, but the Christ face is in full light. Contrast the flesh of the old man with Christ's hands and face. Where did this conversation take place?

Zimmerman paints common everyday people in his canvases. This is what makes his work so appealing. We think we have seen his characters before.

First Intermediate Department

George M. Cannon, Chairman; Josiah Burrows, John W. Walker

Second Year—Young Folks' Bible Stories

(Outlines by Wm. A. Morton.)

First Sunday, June 6, 1920

Uniform Fast Day lesson

Second Sunday, June 13, 1920

Lesson 17. Joseph and His Brothers

Genesis 41:45-57; 42.

"All things work together for good to them that love God." (Romans 8:28.)
I. Joseph Ruler of Egypt.

1. Joseph next in greatness to Pharaoh.
2. Joseph travels through Egypt.
3. He advises the people to store their wheat.
4. Joseph's advice is followed.
- II. Two Sons Are Born to Joseph.
 1. Joseph marries the daughter of a priest.
 2. Joseph's two sons, Manasseh and Ephraim.
 3. Meaning of these names.
- III. Fulfilment of Pharaoh's Dreams.
 1. Seven years of plenty.
 2. Seven years of need.
 3. Joseph a savior of the people.
- IV. Jacob Sends His Sons to Egypt to Buy Wheat.
 1. Famine in Canaan.
 2. Jacob sends his sons to Egypt.
 3. Joseph's ten older brothers in the land of the Pharaohs.
- V. Joseph's Dream Fulfilled.
 1. Joseph's brothers bow down to him.
 2. Joseph and his brethren.
 3. Joseph's brothers repentant.
 4. Joseph's heart is touched.
- VI. Joseph's Brothers Return to their Father.
 1. What happened on the way back to Canaan.
 2. Jacob's sons report to their father.
 3. Jacob's sorrow.
 4. Reuben's offer.

Questions.

What did Joseph do soon after he had been made ruler of Egypt?

What were the names of Joseph's two sons?

What is the meaning of Manasseh, and why did Joseph call his first-born son by that name?

What is the meaning of Ephraim, and why did Joseph give this name to his second son?

What happened after the seven years of plenty?

How did Joseph help the people.

For what purpose did Joseph's brothers go to Egypt?

What did they do when they appeared before Joseph?

Of what was Joseph then reminded?

How did Joseph treat his brothers?

Why did he treat them in this manner?

What did he do in order to prove, as he said, that his brothers had told him the truth?

How did Jacob feel when his sons returned and told him what had happened?

What offer did Reuben make?

What did Jacob say?

(Memorize the following: "All things work together for good to them that love God.")

Third Sunday, June 20

Lesson 18. Joseph Makes Himself Known to His Brethren

Genesis 43, 44, 45:1-24.

"If ye forgive men their trespasses, your Heavenly Father will also forgive you." (Matt. 6:14.)

- I. The Sons of Jacob Prepare to Return to Egypt.
 1. Jacob's family threatened with famine.
 2. Jacob advises his sons to return to Egypt and buy more wheat.
 3. They insist on taking Benjamin with them.
 4. A trying moment for the father.
 5. Jacob gives his consent.
- II. Joseph and His Brethren.
 1. Joseph's meeting with his brethren.
 2. Joseph shows his love for Benjamin.
 3. Joseph's heart is touched.
 4. Joseph entertains his brothers.
- III. The Story of the Silver Cup.
 1. Joseph's instructions to his servant.
 2. The brothers start for home.
 3. Joseph's servant follows them.
 4. The servant charges them with theft.
 5. Their offer.
 6. The cup is found in Benjamin's sack.
 7. The brothers return to Joseph's house.
- IV. Joseph Makes Himself Known to His Brothers.
 1. Judah pleads for Benjamin.
 2. Joseph alone with his brothers.
 3. He makes himself known to them.
 4. Joseph sends for his father.

Questions.

What did Judah say when Jacob told his sons to go back to Egypt and buy more wheat?

Why was Jacob afraid to let Benjamin go?

How did Joseph's brothers feel when they were taken into Joseph's house?

How did Joseph's steward treat them?

What special favor did Joseph show to Benjamin?

After dinner, what did Joseph tell his steward to do?

What did Joseph's brothers say when the steward charged them with having stolen the silver cup?

How did Judah show his love for his father?

What effect did this have on Joseph? What did Joseph tell his brothers to do?

How did he show them that he had freely forgiven them and that he loved them?

What promise has the Lord made to us if we forgive those who trespass against us?

Fourth Sunday, June 27

Lesson 19. Israel in Egypt

Genesis 45:25-28; 46:50.

"I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end: great shall be their reward and eternal shall be their glory." (Doc. and Cov. 76: 5, 6.)

I. Jacob Hears Glad Tidings.

1. Jacob's sons return and tell their father that Joseph is still alive.
2. Effect of the news on the old man.
3. He makes preparation to go to Egypt.

II. The Meeting.

1. Jacob and his family start for Egypt.
2. The camp at Beersheba.
3. The Lord's promise to Jacob.
4. The meeting.

III. The Children of Israel Settle in Goshen.

1. Jacob is introduced to Pharaoh.
2. Jacob blesses the king.
3. Jacob and his family settle in Goshen.
4. Jacob's request and Joseph's promise.

IV. Jacob Blesses Joseph's Sons.

1. Jacob blesses the two sons of Joseph.
2. His promise to Ephraim.
3. The promise fulfilled.
4. Death of Jacob.
5. Joseph fulfills his promise.

V. Joseph Freely Forgives His Brethren.

1. Joseph's brethren plead for forgiveness.
2. Joseph freely forgives them.
3. Death of Joseph.

Questions

What did Jacob do in Beersheba?

What promise did the Lord make to

Jacob in Beersheba?

What did Joseph do when he saw his father?

Where did Joseph take his father?

Where did Joseph establish his people?

What request did Jacob make of Joseph?

What were the names of the two sons of Joseph?

What did Jacob do when Joseph brought his sons to him to receive his blessing?

What promise did Jacob make to Ephraim?

How was the promise fulfilled?

What is the name of the Patriarch in your stake?

What is the duty of the Patriarch?

How many members of the class have received their Patriarchal blessing?

(Advise those who have not, to seek a blessing at the hands of the Patriarch.)

Fourth Year—Ancient Apostles

It has been noted in our visits with teachers of the different stakes that in many instances, preparation of the lesson is being made entirely from the text book which has been specially written for the pupils.

It is well for the teachers to be familiar with the lesson as given in the text book but by no means should they be satisfied until a thorough acquaintance has been formed with the original text as found in the New Testament and other books that may be of assistance.

Learn how to make your own outline and your classwork will be much easier and more effective.

Do you know that "making the point of contact" means helping the child to understand the truths you are to present to him by leading him with the knowledge he already possesses to those truths which the lesson contains? This contact may be made through a review of the previous lesson or by leading up to your lesson or its truth through questions or by the telling of a short appropriate story.

Do you know that no lesson can be made of use to the child unless a certain "truth" fitting to the child's life is made so prominent all through the lesson that he appreciates it and a desire is created to embrace it? Every lesson has an aim or truth to be taught. Don't fail to choose one.

Do you know that many of your illustrations can be drawn from the daily lives of the children? These will en-

able them to more readily understand the great truth of the lesson.

Do you know that helping the child to apply the truth to its life is the main work in your duties as a teacher? This is called "making the application." Let your questions acquaint you with the pupils view of the lesson. Your further questions will show them how they can use the truth you have taught them. Your later observations will determine as to how far they have applied the truth to their lives, and a kindly visit to their homes or a participation in some of their games will give you still greater power and influence with them.

As a suggestion towards helping you to secure the application in these lessons consider the questions printed at the end of each outline.

First Sunday, June 6, 1920

Uniform Fast Day Lesson.

Second Sunday, June 13, 1920

Lesson 16. The Third Imprisonment

Reference: Acts 12:1-19.

Aim: Sincere prayer always brings a blessing. The blessing may be immediate or it may be remote, but it always comes in answer to the prayer of faith.

- I. Another Wicked Herod.
 1. Herod Agrippa.
 - a. Grandson of Herod the Great.
 - b. Nephew of Herod Antipas.
 2. Murderer of James.
 - a. Effect upon Jews.
- II. Peter's Imprisonment.
 1. Object.
 2. How guarded.
 3. Effect upon Saints.
- III. The Saints in Prayer.
 1. Those participating.
 2. At Mary's.
- IV. Peter's Deliverance.
 1. By whom.
 2. Details.
- V. Peter Joins the Praying Assembly.
 1. Rhoda.
 2. Surprise of the Saints.
 3. Peter's testimony.
 4. Peter's departure.

What is meant by a sincere prayer?

What do you ask for in your prayers?

In what way have you had a prayer answered?

What is the meaning of prayer of faith?

Discuss:

Time and place for holding prayer.

Appropriate prayers.

Family and secret prayer.

If your family does not hold family prayer, what can you do towards getting your parents to hold it?

Third Sunday, June 20, 1920

Lesson 17. Closing Scenes of a Righteous Ministry

References: Acts 15:1-35; Gal. 2:7-21.

Aim: Obedience to the Gospel makes one fearless in defending the right and brings the greatest comfort at approaching death.

- I. Retrospective.
 1. Effect of ministry upon Peter's character.
- II. At the Council in Jerusalem.
 1. The disputation.
 2. Those present.
 3. Peter's testimony.
- III. Peter Visits Different Churches.
 1. Incident at Antioch.
- IV. Traditions of Peter's Last Days.
 1. His imprisonment and death.

Explain the meaning of the words: "Obedience to the Gospel."

In what ways have you obeyed the gospel?

In what other ways can you obey it? What blessings have come to our parents through obeying it?

Why should we be fearless in defending the truth?

What traits in your life will be made better by obeying the gospel truths?

Fourth Sunday, June 27, 1920

Lesson 18. James, the Son of Zebedee

References: Matt. 4:21; 27:56; Mark 1:19; 15:40; Luke 9:52-54; Acts 12:1, 2.

Aim: The Lord chooses men from merit, and honors them only as they prove themselves worthy and capable of serving their fellow men. "Honor is not a matter of any man's calling merely, but rather of his own actions in it."

- I. The Mother.
 1. Her devotion to Christ.
 2. Her pride in her sons.
 3. Effect upon sons.
 - a. "Happy he with such a mother."
 4. Her request of Jesus.
 - a. Effect.
- II. At Bethsaida.
 1. James' home.
 2. His trade.
 3. How he met Jesus.
 4. The call.
- III. As One of the Twelve.
 1. How favored.
 - a. Relate incidents.
 2. His nature.
 - a. A son of thunder.
 3. His zeal.
- IV. Martyrdom.
 1. Time.
 2. By whom.
 3. His character as revealed at the trial.

What kind of men does God choose for His work.

In what ways does He help them?

In what way has He helped you?

What Companion has been promised you?

What is its mission and what must be done to possess it?

In what ways can you serve your fellowmen? Your playmates? Your parents?

Name particular duty you can perform that will honor God.

Name duties you can perform that will honor your parents.

Primary Department

Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence S. Horne, Bessie F. Foster and Mabel Cook

LESSONS FOR JUNE

First Sunday, June 6, 1920

Adapt Uniform Lesson found in Superintendent's Department.

Lesson 33. Crucifixion and Burial

Texts: Matt. 27:27-66; Mark 15:30-47; Luke 23:26-53; John 19:17-42.

Reference: Weed's "A Life of Christ for the Young," Chapters LXIV-LXV; Dictionary of the Bible (Wm. Smith).

Aim: True greatness consists in losing self for the good of others.

Memory Gem: "Father forgive them for they know not what they do."

Pictures: "Christ before Pilate" (Munkacsy); "Bearing the Cross" (De Crespigny); "The Crucifixion" (Michael Angelo); "Entombment" (Hofmann).

Outline:

I. Jesus on the Way to Golgotha or Calvary.

1. His bodily weakness.
 - a. Sinks beneath the cross.
2. Sympathy manifested.
 - a. By women.
 - b. Christ's sympathy for them.

II. The Crucifixion.

1. Love for others shown.
 - a. "Father forgive them," Luke 23:24.
 - b. "Mother behold thy Son," John 19:26.
 - c. "Today shalt thou be," etc., Luke 23:42.
 - d. "I thirst, etc., John 19:28. The only thought of self.
 - e. "It is finished," John 19:40.
 - f. "Father, into Thy hands," Luke 23:46.

III. Significance of His death.

1. Redemption of mankind.
2. Universal resurrection.
3. Love for all.

IV. The Burial.

1. Joseph of Arimathea requests Christ's body of Pilate.
2. Preparation for burial.
 - a. Example of living service.
3. Place of burial.

a. In the garden.

b. Joseph's new tomb.

c. Describe ancient mode of burial.

Second Sunday, June 13, 1920

Lesson 34. The Resurrection

Text: John 20:1-18.

References: Weed's "A Life of Christ for the Young," Chapter LXVII—Part of Chapter LXVI; Primary Department Bible Stories, No. 32.

Note: While reference is made to full chapters in Weed's "Life of Christ," teachers will observe that the lessons are not intended to bring out all their contents.

Pictures: "Holy Women at the Tomb" (Bouguereau); "Easter Morning" (Hofmann); "Touch Me Not" (C. Schoneherr); "He is Risen" (Plockhorst).

Aim: Through the power of Jesus all of us will be resurrected.

Memory Gem: "I am the resurrection and the life. He that believeth in me, though he were dead yet shall he live."

Outline:

I. The Sepulchre.

1. Visited by Mary.
 - a. Object of visit.
 - b. "Who shall roll away the stone?"
2. The stone taken away.
 - a. Mary's surprise.
 - b. How it had happened.
3. Jesus gone.
 - a. Mary's grief and anxiety.
 - b. Hastens with news to Peter and John.
4. Visited by Peter and John.

II. The angels.

1. Seen by Mary.
2. Speaks to her.
3. Mary's reply.
 - a. Her deep grief.

III. The Risen Lord Appears.

1. Not recognized at first.
2. The recognition.
 - a. Mary's great joy.
3. His request.

Third Sunday, June 20, 1920

Lesson 35. The Ascension

Text: Acts 1:1-11.

Reference: Weed's "A Life of Christ for the Young," Chapter LXXII; Primary Department Bible Stories, No. 34.

Aim: By obedience to His teachings we may be with Him when He comes again.

Memory Gem: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts 1:11.

Picture: The Ascension (Hofmann).

Outline:

- I. Jesus Meets with His Apostles.
 1. His teachings and instructions.
 2. Leads them to Mount of Olives.
- II. He Ascends to Heaven.
 1. In the presence of His disciples.
- III. The Angels.
 1. Their declaration.

Fourth Sunday, June 27, 1920

Lesson 36. The Great Pentecost

Text: Acts 2:1-41.

Reference: Smith's Dictionary of Bible.

Memory Gem: "Then said Peter unto them, 'Repent and be baptized, every one, etc.'" Acts 2:38.

Aim: Baptism is essential to salvation.

Outline:

- I. Meeting of the apostles.
 1. In a house.
 2. The heavenly manifestation.
 - (a) The Holy Ghost.
 - (b) The gift of tongues.
- II. The public gathering.
 1. The occasion.
 2. Jews from all nations.
 3. Manifestation of the Spirit.
 4. The derision.
 5. Peter's explanation.
- III. Peter's great testimony.
 1. Inspired by the Holy Ghost.
 2. To whom given.
 - (a) The crucifiers of the Savior.
 - (b) Its effect on the people.
 - a. Their question.
 - b. Peter's answer; repeat Acts 2: 38.
 - c. Conversion and baptism.

Singing in the Primary Department

By Mabel Cook

Rix says, "Music is the most intimate and personal of the arts, because it deals with the feelings and emotions.

"Within the heart of the child are lying the germs of good and evil. Of this he is all unconscious, and yet as these develop they will grow into his ideals, his motives, his conduct.

"In music we have a power and a force for the awakening of a desire for the good and the true which should be more widely recognized and accepted as a potent means for moral and ethical education.

"Music reaches the heart, the center of the being. It touches the soul. Through its influence the good that lies deep within every one may find itself and express itself. Song may bring to light one's better nature, and thus may regulate and control the actions as one is awakened to nobler and to higher aims."

Singing tends to unify the spirits and souls of those who sing. One writer has given the thought that group singing, where large numbers participate, lends much to the spirit of democracy. No anarchist, as such, ever sang in an assembly under the direction of a leader.

Let us carry this thought into our Primary classes. An enthusiastic teacher who earnestly leads and directs her group of children in their songs, and accepts only sincere response in return, has a united and well-disciplined class.

The songs to be sung each Sunday, however, should be carefully and thoughtfully chosen, always by the teacher. Some reader may question this point. How often we hear a teacher begin her work by saying, "Children, what shall we sing?" It seems that no greater hindrance to that day's success could be suggested. So many evils may result from such a beginning. Naturally, the teacher means only to give her class the opportunity of choosing something all would like. This, however, may be misinterpreted by the children. They may conclude from such a question that the teacher is not prepared, that she does not know what to sing, or, at least, is undecided. Again, the child chooses carelessly and thoughtlessly. He may suggest a school song, a popular song, one he hears at home on the Victrola, etc., splendid, probably, but not suitable or appropriate for Sunday School. All songs of our department should be religious, devotional, or ethical in their nature, and relate to some other part of the work. So much of the success that day depends on the proper choice of songs, for no other activity lends more to the general atmosphere of a well-planned and well-given lesson.

The song selected to be sung first

should be devotional in its nature and should prepare the minds of the children for prayer, the order of procedure. The second song should be chosen because of its thought content, and reference, in a brief way, be made to such, before being sung. Now, the thought of this song should relate closely and bear directly on the aim of the review of the last Sunday's lesson, the review being the next phase of the work to be given. It seems that the new song, usually given at the step called Song Practice, would be more effectively and successfully taught to and received by the children if given after the new lesson for the day has been considered. This new song should contain, in its thought content, the aim of the day's lesson. Then, if given after the lesson, it will serve to clinch in a very pleasing and lasting way, the gospel truth we so much desire to stamp indelibly upon their souls. Then it may be well to sing the newly-learned song for closing, so that no child will leave with a thought foreign or unrelated to the lesson of the day.

Now as to the method of teaching a song. All songs should first be sung to the class by the teacher in an attractive manner with a light voice and very distinct pronunciation, so as to awaken interest in the children. Then you may proceed line by line, the children repeating by imitation. The lines should then be united until the stanza is complete. A better method, however, is for the teacher first to sing the song as before, in its completeness, to the class; then repeat, using the hand, raising or lowering it as the melody varies in pitch. Then instruct the children to listen so they can help. Now sing the first part

of the beginning phrase and direct the class to complete it; sing part of the next phrase and direct class to complete it, etc., throughout the song, raising or lowering the hand according to the direction of the melody, to help them feel the tendency to complete the phrase. Then sing the song again in phrases, leaving a greater portion than before for the class to sing. It is interesting to observe how quickly the entire stanza will be learned as a result of their concentrated listening.

Where rest exercises seem necessary, the children may stand and sing the definitely planned song that has its bearing on some phase of the work, as previously explained.

Teachers should remember that some children can be reached through song when it would seem that all other means to interest or to discipline had failed.

In conclusion, it might be well to suggest that each of us take an inventory of our music conditions by asking ourselves these questions.

1. Do I have singing in my class every Sunday?

2. Do I choose thoughtfully and carefully appropriate songs?

3. Do I plan my songs as I plan the rest of my lesson?

4. Do I sing in a light, and not too low-pitched voice, for the children and accept the same from the children?

5. Do I pronounce distinctly in my singing and have the class do likewise?

6. Do I accent sufficiently to feel the rhythm?

7. Do I earnestly lead and direct my songs?

8. Do the children sing thoughtfully, so as to express the message in the song?

Kindergarten Department

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson

Second Year

Third Sunday, June 20, 1920

LESSONS FOR JUNE

The Lost Sheep

First Sunday, June 6, 1920

Text: Matt. 18:11-14; Luke 15:3-17.
Aim: Jesus, the Good Shepherd, loves and cares for His Sheep.

Uniform Fast Day lesson

Second Sunday, June 13, 1920

Fourth Sunday, June 27, 1920

The Bird's Story: Adaptation of Longfellow's "Birds of Killingworth."

The Prodigal Son

Aim: Aiding in the care of birds will help to make our homes bright and insure protection from insect pests.

Text: Luke 15:11-32.
Aim: Our Heavenly Father loves all His children.



Children's Section

The Doll's Convention

Story by Annie Lynch; pictures from
Dolls furnished by Harold H. Jensen

XI.—THE STORY OF THE ESKIMO DOLL

"Whew, it's warm!" exclaimed Thirza, the Eskimo doll. "I come from Arctic America, and I am dressed for extremely cold weather."

It is no wonder that Thirza is uncomfortable, for, although it is December, and zero weather in New York, the room is steam heated and Thirza wears two fur suits. Look carefully at her fur coat and you will see it is as soft as velvet.

"Where did you get such a beautiful fur coat?" asks the doll Columbia.

"Have you noticed that all of my clothes, coat, dress, stockings and slippers are made of reindeer skins?" answers Thirza. "The skins are stretched to dry with the fur side down and when dry they are made as soft as chamois or buckskin by scraping off all of the flesh. My dress, and that of the children, is made from fawn skins and is as soft as a kid glove."

"Did you know that we wear two suits, one with the fur next to our skin and the other with the fur on the outside? The coats have a hood, sewed securely to the collar, which we wear when out of doors, and then only eyes nose and mouth are exposed to the bitter cold. Men and women dress very much alike and at a distance it is hard to tell them apart."

"Where do you suppose the small Eskimo girl has her pockets? She

wears an apron and just over her shoulders her coat sleeves swell out into long pockets and in her stockings just above her ankle she also has pockets where she keeps her sewing, moss for lamp wicks, and sinew for thread. There is no thread where I live, and all our sewing is done with sinew. The fur for our suits is not cut with scissors but with a large knife.

"Mother's hood is drawn out into a long bag supported by her shoulders. This is the cradle and home for little brother until he walks, when he gets his first suit of clothes. When he cries with the cold, mother fastens him to her back under her fur coat where he keeps as warm as toast. When she goes inside the tent or house the naked baby is placed on the bed, and is left to amuse himself while she does the work.

"In the summer we live in tents but the winters are too cold for that. There is no timber up in the Arctic and the only wood that we have is an occasional piece that has drifted in the river, and has been thrown on the banks. This father treasures very carefully to make a sledge or some useful tool.

"You will be surprised when I tell you we live in snow houses in the winter. Boys did you ever make a snow house? Our houses are made in the same way. If you cut an egg in half our large houses are the shape of the big end of the egg while the small houses are more the shape of the pointed end. In winter, when visiting away from home, we build a small snow house for use for two or three

days, for it only takes an hour or so to build one of these small houses."

"Our winter house, or igloo, is made of snow blocks about three feet long and a foot and a half wide and

six inches to a foot thick. The first row is laid on the ground and other rows are laid one on the other until ready for the roof. It is so strong that a heavy man can walk over it.



THIRZA AND LITTLE BROTHER—THE ESKIMO DOLLS

For You to Color

Before the top is reached the builders have to climb to place the last rows of snow blocks. After the blocks are all in place, men with large wooden shovels with bone handles throw great banks of snow over it, burying the house from one to three feet deep. These shovels would soon break in the frozen snow if the edges were not protected with bone."

"The snow bed takes up nearly all of the room. This bed is piled with reindeer robes, bear and musk ox skins, to keep the warmth of the body from melting it."

"The door-way is about as high as the bed and to enter the house you



THIRZA AND LITTLE BROTHER

must crawl on hands and knees. For heat we have an oil lamp shaped like a clam shell with a moss wick. Sometimes it gets too warm and the snow melts and drips, then father or mother takes a hand full of snow and stops the leaking roof. The door is a block of snow to keep out the cold and also the dogs."

"Did you know that we have dogs to pull the sledges, and that every Eskimo has his team of dogs, often a dozen or more? When they drive them the dogs form a V the leader at the point, the harness traces running back in V shape to the sledge. The driver manages the dogs by talking to the leader and I tell you, it takes an Eskimo to manage a team of six or more."

"Do you have any fun or games?" asks Victoria, the English doll.

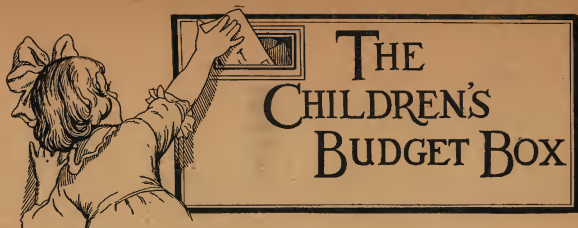
"Oh, yes, we have coasting. Of course as wood is so scarce we can't have wooden sleds, like yours. Our sleds are made of ice from the nearest lake or river, and if the road is smooth we coast fine. Even on the heavy sledges the runners are iced until perfectly smooth and slippery. Do you think you would like to coast down a hill on an ice sled?"

"Another game the boys love to play is musk ox hunting. Several boys will dress up in musk ox skins and sometime even the dogs will join in the hunt. The other boys chase the musk oxen and shoot them with blunt arrows. As you can imagine this is rough play.

"A favorite pastime is rolling down hill. A small but steep hill is chosen, the boys make themselves into a ball covered with reindeer hair by thrusting their heads between their legs, passing their clinched gloved hands over their ankles, pressing their legs closely against their bodies, and rolling down the hill. On reaching the bottom they suddenly spread themselves out full length."

"There are so many things that I would like to tell you about our home life but I see my friend the Indian, wants to tell us about his people."

(To be continued.)



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original story of not to exceed three hundred words.

Best amateur photograph, any size.

Best original drawing, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be in black and white and on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Joseph's First Vision

Joseph Smith was born December twenty-third, eighteen hundred five. His early life was spent on the farm helping his father.

At about the age of fourteen there was great excitement over what church was the right one. Each minister said his church was right. This made Joseph uncertain which one to join.

One day, as Joseph was reading the Bible, he came upon this passage: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." It seemed as if the words were written especially for Joseph.

One morning he went into the woods and knelt down to pray. Suddenly he was seized by a great power which gave him total darkness. His tongue seemed bound so that he couldn't speak, but he cried aloud in his soul for help from God.

Suddenly a light descended from heaven, and in it Joseph saw two personages. One spoke to him, and said, "This is my beloved Son, hear Him."

He was then told not to join any of the churches, for none were right.

Jane Alleman,
Age 14.
Springville, Utah.

Easter Morning

Easter morning, bright and clear,
Dawns but once in every year.
Tidings glad to us it brings
Of our Lord, the King of Kings.

On that morn so full of gloom,
He had risen from the tomb.
Proved to souls He died to save
There's a life beyond the grave.

Joyful praises let us sing,
To our Master, Lord and King.
For His life He gave for men
That we all might live again.

Louise Coffman,
Age 12.
Box 14A,
Springville, Utah.

Education

Education is very highly prized or should be at least. The word is taken from the Latin from *educere* meaning to bring forth. It is as old as man. There are many different kinds of education such as:

Physical education, pertains to the development of the body. When it is

specialized it is called athletic training.

Intellectual education deals with the development of the brain. Courses of study pertain mostly to this phase of education.

Moral education deals with the training of the will and the education of the conscience. It is very closely interwoven with intellectual education.

Religious education is the highest of all. It pertains to the relation of the individual and the supreme being.

Education is a necessity in one's life. No one can be great without a certain amount of education. Lincoln was a great man, who strove to gain knowledge. Many men having little education have remained poor all their lives, while others who seek to gain knowledge, usually gain it, prosper and live in comfort. Some great educators are: James B. Angell, Ella Flaag Young, Charles W. Eliot, and Elmer E. Brown.

Ardella Laird,
Age 13. 1265 Canal Avenue,
Idaho Falls, Idaho.

History of Easter

Easter is the name applied to the festival of the Resurrection of Christ. It was considered by the first Christians to be a continuation of the feast of the Passover, at which the paschal lamb, a symbol of Christ, was sacrificed; hence it is sometimes *pesach*, in the Hebrew language.

The English word Easter, comes from the Anglo-Saxon term, "Eastre," a goddess of light or spring. Whose festival was also celebrated in the spring.

There was a long dispute in the Christian Church as to which was the proper time to celebrate Easter, the Christian of the east celebrating it on the same day on which the Jewish Passover fell, while the majority of the Church celebrated it on the Sunday next after this day.

This controversy was decided by the Council of Nice, A. D. 325, which fixed Easter on the first Sunday after the first full moon, after spring equinox; if the full moon comes of Sunday, the Sunday after is celebrated as Easter.



DRAWN BY CLIFFORD GIBBY, AGE 12

The custom of using eggs on this day is due to the fact that an egg is taken as a symbol of the resurrection. It is not known definitely where the symbol of the rabbit originated, but it is considered as a symbol of purity.

Age 14.

Julia Orme,
155 13 Street,
Idaho Falls, Idaho.



By Afton Gibby,
Age 11. Box 31. Blackfoot. Idaho.

An April Fool Resolve

I ain't a goin' to put dead frogs
In the teacher's desk no more,
Cause it always scares her most to
death,
An' makes her feel so sore.

I won't pretend to throw May's doll
Away down in the well.
An' when it's dark I won't scare
kids

Ringin' an old cow bell.

Instead I'll be a right good boy,
And study well in skule.
Improve in writin' an' spellin' an' all
Before next April Fool.

Erma Bennett,
Age 14. 167 W. 5th No.
Provo, Utah.

Six Hide-a-Hoe Towns

Aberdeen is a growing town,
Where hay and grain and beets
abound;

Gay Paree is in sunny France,
But in our Paris is my chance.

On mornings cold or warm, but early,
Everyone's busy in hurry Burley;
The Council (sel) that they there im-
part,

Is, "Hurry now and get a start."

For spuds or wheat just call on
Shelley,

Their bishop is a man named Kelley;
And last of all, is Meadow green,
Where music's heard, and great
sights seen. Laura Christensen,

Age 14. R No. 1, Shelley, Idaho.

A Modest Flower

A modest little flower am I,

My bush bears thorns,
And through the wind
It sings a listless lulla-by.

My petals are pink,
My heart is of gold,
And to many a person
Cheerful stories have told.

I am now in the hands of a sweet lit-
tle girl,

Who is wearing a smile, and a gild-
en curl,

And holding me up
To her small pink nose

I hear her exclaim, "O you fragrant
Wild Rose!" Leah Welling,
Age 12. Farmington, Utah.

April Fool

Old April Fool is a jolly old man,
 He gets a joke on us whenever he
 can,
 He gives us a shower from a pail o'er
 the door,
 And runs a toy mouse by a string
 'cross the floor,
 He makes a sham candle of potatoe
 and wick.
 And holds down our hat by attaching
 a brick;
 He drops a plump purse on the pave-
 ment near by,
 Then snatches it back when to grasp
 it we try;
 He makes us a cake made of cotton
 and soap,
 And bars a dark doorway by stretch-
 ing a rope.
 If we sweeten our mush with a spoon-
 ful of salt,
 We can say, for a fact, it is old
 April's fault.
 All these without malice he does it for
 fun,
 And the laugh is enjoyed by most
 everyone.
 A good thing about him, we can
 truthfully say,
 His jokes are quite harmless on
 April Fool's Day.

Age 14. Leona Booth,
 131 W. 5th. North,
 Provo, Utah.

My Solution of the Picture Puzzle

The first of all the puzzles here
 Is surely *Aberdeen*,
 The next one must be *Paris*,
 It can easily be seen.
 The third of all the numbers
 Is *Burley*, there's no doubt,
 And next, the fourth, is *Council*,
 Which you've read about.
 Number five is *Shelley*,
 Pictured by a shell and Y,
 And last of all is *Meadows*,
 Is it wrong, or right am I?

Age 10. Lucy King,
 203 Tracy Ave.,
 Ogden, Utah.

The Poem For the Puzzle

First is *Aberdeen*, who thought it
 wouldn't be seen,
 By such a wise guy as I.
 Second is *Paris*, whose trees are the
 fairest,
 Solving it was as easy as pie.
 The next is *Burley*, who's always
 early,
 It was solved easily by me.
 Fourth is *Council*, who was a puzzle,
 It's all done now, tee hee!
 The fifth is *Shelley*, who stores up her
 jelly
 Always for a hard winter day.
 The last is *Meadows*, which grows po-
 tatoe,
 The puzzles are solved now, hurray!
 Ronald Flamm,
 Age 12. Box 42, Rexburg, Idaho.

Our Little Niece

She is a babe
 With eyes of blue,
 We think it's wonderful
 Whatever she'll do.
 She cries and she laughs,
 And says "ag-o-o"
 We all just love her
 Now wouldn't you?

Stella Eriksen,
 Age 13. 342 East 45 St.,
 Murray City, Utah.

The Awakening of Lazy Daisy

"Wake, lazy Daisy," said the sun-
 shine bright,
 "Wake, lazy Daisy," said the rain-
 drops light,
 "Wake from your long winter's rest,
 Come peep from the hillsides' crest.
 Come see the purple violet at your
 side,
 And the sweet buttercups, where the
 brooklets glides,
 List! the sweet birds have come from
 the South,
 Hark to the music that comes from
 their mouth."
 Then lazy Daisy peeped from the sod.
 And raised her fair head in praise to
 God. Doris A. Stay,
 Age 8. Sandy, R. D. 2, Draper, Utah.

Six Idaho Towns

SOLUTION FEBRUARY PUZZLE.

- | | |
|--------------|-------------|
| 1. Aberdeen. | 4. Council. |
| 2. Paris. | 5. Shelley. |
| 3. Burley. | 6. Meadows. |

Winners

We received upwards of a hundred correct answers to our February puzzle. In order to be fair we grouped the letters according to age so that an eight year old contributor would not be competing with one of sixteen years. Then we awarded the prizes to the best in each class. There were so many good stories and poems, however, that we have decided to give twenty-three prizes, instead of ten as promised. Following are the names of the winners:

Jane Alleman, Springville, Utah.
 Ethel Barrows, Box 652, Blackfoot, Idaho.
 Erma Bennett, 167 W. 5th No., Provo.
 Leona Booth, 131 W. 5th No., Provo.
 Laura Christensen, R. No. 1, Shelley, Idaho.
 Louise Coffman, Box 14A, Springville, Utah.
 Irene Cutforth, Moreland, Idaho.
 A. Wesley Davis, 303 N. Fairbanks, S. L. C.
 Bertha Embley, Box 63, Centerfield, Utah.
 Stella Eriksen, 342 E. 45 St., Murray.
 Ronald Flamm, Box 42, Rexburg, Ida.
 Milo Hendricks, Inkom, Ida.
 Mable Jensen, Burley, Idaho, R. 2.
 Lucy King, 203 Tracy Av. Ogden, U.
 Josie Kynaston, R. F. D. 2, Burley, Ida.
 Florence Lambert, 253 Paxton Ave., S. L. C.
 Ardella Laird, 1265 Canal Ave., Idaho Falls, Ida.
 Julia Orme, 155, 13th St., Idaho Falls, Idaho.
 Ila Seely, R. D. 1, Box 147 Sugar Station, S. L. C.

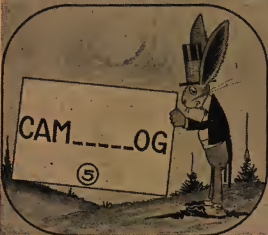
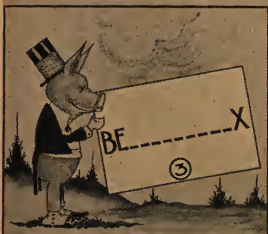
Jennie Shurtliff, Lewiston, Idaho.
 Doris A. Stay, Draper, Utah. (P. O. Sandy R. D. 2.)
 Richard B. Tibby, 358 J St., S. L. C.
 Leah Welling, Farmington, Utah.

Honorable Mention

Contributors who solved the February puzzle, but did not win prizes are among those named below. There were some who did not give their ages and others who failed to send the necessary story or verses. Try again.
 Taft P. Budge, Paris, Idaho.
 Arita Bolin, Idaho Falls, Idaho.
 Dorothy Christensen, Elwood, Utah.
 Leonard Christensen, Shelley, Idaho.
 Jennie V. Clegg, Vineyard, Utah.
 Esther Eggertson, Provo, Utah.
 Howard Ellis, Farmington, Utah.
 Eliza Ellis, Farmington, Utah.
 Or Reva Gardner, Le Mont, Idaho.
 Blanche Haws, Springville, Utah.
 Lula Hammer, Idaho Falls, Idaho.
 Utahna Hansen, Goshen, Utah.
 Josephine Hickenlooper, Blackfoot, Ida.
 Willis M. Hoagland, Nampa, Idaho.
 Afton Hunsaker, Tremonton, Utah.
 Peter G. Janson, Rexburg, Idaho.
 Iola Jensen, Mancos, Colo.
 Alice Jenkins, Freedom, Wyo.
 Doris Lambert, Salt Lake City.
 La Dell Leonard, Farmington, Utah.
 Alfa Myrle Lewis, Declo, Ida.
 Martha McBride, Burley, Idaho.
 Russon Nelson, Bancroft, Idaho.
 Goldie Nielsen, Shelley, Idaho.
 Lilith Porter, Hatch, Utah.
 Johnnie B. Quist, Malta, Idaho.
 Kermit Randall, Idaho Falls, Idaho.
 Luby Rasmussen, Tremonton, Utah.
 Kay B. Redd, Raymond, Canada.
 Alta Robbins, Westorn, Idaho.
 May Roberts, Annabella, Utah.
 Elmer Slack, Provo, Utah.
 Merlene Snow, Burley, Idaho.
 Thelma Valentine, Brigham City, U.
 Burnell West, Pleasant Grove, Utah.
 Ellis F. Wood, Soda Springs, Idaho

JUMBLLED ANIMALS

BY WALTER WELLMAN






Instructions: Fill in the blanks with the names of animals, and have the names of three animals in each picture. The first is *Hareindeermine*. Animals, hare, reindeer and ermine.















Prizes of books will be given to the first ten of those under seventeen who correctly solve the above puzzle, and send us the best article of not to ex-











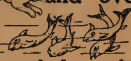





ceed two hundred words, or poem of not to exceed twenty lines, on the subject of "The Flag" or "Flag Day." Answers must be in by May 1, 1920. Address Puzzle Editor, *Juvenile Instructor*, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.

PRINDY AND THE WISHES



B^{IV}UMP! went Prindy's 
against the glass wall of the  and she heard the little
Silkenfins laughing as they swam
by. "So now I am a goldfish!"
thought Prindy. The 

stood on the library  and she could look through
and see the  and the  and the .
In the bottom of the  was a little  and
green  grew up through the water. The 
dived and floated and chased each other. "Just like
going in bathing at the seashore!" said . "We
shall have our dinner presently, my dears," said
Mrs. Silkenfin. So presently Ellen came in with
Little Brother and a  of bread, and she lifted
 so that he could throw a crumb of 
into the bowl. Then up swam Prindy and snap!
the bread was gone! "Naughty girl!" cried 
"you have taken it all! Now there will be no
dinner for my children!" "Oh, I am so sorry!" cried
Prindy. But  threw in another piece and up
flew all the Silkenfins and snap! this time every one

had a share.  and Ellen went away laughing. The  lay bright on the table. "It is very pleasant here," thought Prindy. But just then a dark shadow came across the . A great head with big green  peeped into the ! "Help! help!" cried Mrs. Silkenfin, rushing down to the little  with her children. For Tom, the big , had jumped up on the table! He dipped one  in the water and then suddenly Ellen opened the door. Down jumped  and over went the  and out went all the ! O what a fright it was! "I never traveled so far in my life!" gasped , when Ellen had put them all back with fresh water in the bowl. "We must swim ourselves to sleep early, my dears!" The  was lighted like a big . Round and round swam the . "It is fun to live with the Goldfish!" thought  swimming with them. "I wish, I wish!" And pop! she was not in the bowl any more, but in a barrel in the cellar!





THE FUNNY BONE

Broke Off What?

One: "I thought you were engaged to a girl with a wooden leg."
Other: "I was, but I broke it off."

Oh, Cut it Out

Sam—"How can you make a pumpkin shout?"
Tom—"Cut the inside out and make it holler."

Sure—On What? ..

At a teachers' conference one of the school principals rose to propose the toast: "Long live the teachers."

And a meager, pallid assistant instructor in a hollow voice asked: "On what?"

A Good Judge

Jessie: "I was taken into dinner by that officer you introduced me to. He was quite gallant, and remarked upon my birdlike appetite."

Maud: "Well, he should be a good judge on that point, dear; he runs an ostrich farm in South Africa."

Another Substitute

Binks.—"The undercrust to that chicken pie you brought me was abominably tough."

Waiter.—"There wasn't any undercrust to that pie, sir; it was served on a paper plate, and you've eaten it."—*Detroit News.*

The Harsh Note

The band was rehearsing for a concert when the conductor was nearly frightened out of his boots by a terrific blast from the trombone player in the corner.

"What are you doing?" roared the conductor.

"I'm sorry, sir," came the reply. "It was a fly on my music. But," he added, with just a touch of pride, "I played him!"

A Good Reason

Teacher—"Why is it that lightning never strikes twice in the same place?"
Jimmie—"Because after it hits once, the same place isn't there any more."

The Wrong Kind

Sister Sue—"Did you get any marks today at school, Tommy?"

Tommy—"Yes, Sue, but they're where they don't show."

Appreciative .

"What did Uncle Harry say when you gave him the brandied cherries we sent to cheer his convalescence?" "He said he was afraid he was not strong enough to eat the fruit, but he appreciated the spirit in which it was sent."

"Gone, But Not Forgotten"

"Are caterpillars good to eat?" asked little Tommy at the dinner table.

"No," said his father; "what makes you ask a question like that while we are eating?"

"You had one on your lettuce, but it's gone now," replied Tommy.

And They Did

Said an Irish leader: "Min, ye are on the verge of battle. Will yez fight or will yez run?"

"We will!" came a chorus of eager replies.

"Which will yez do?" says he.

"We will not," says they.

"Thank ye, me min," says he: "I thought ye would."

Passing the Buck

Overworked Husband.—"You've been keeping me waiting around here like an old fool for an hour."

Wife.—"Well, my dear, I may have kept you waiting, but I had nothing to do with how you waited."—*The Harvard Lampoon.*

BOYS!



*Learn to
play an instrument
Then perhaps someday
YOU may be band **LEADER***

Honest now, young fellow, next to being President of the United States, wouldn't you give most anything to be a **BAND LEADER**—the fellow who steps out like a king, with head up, stick swinging, directing that wonderful music while crowds cheer and hats wave?

Sure you would! And you can be that fellow, too.

But you must start **NOW** and **PRACTICE**, for "*Practice Makes Perfect.*"

**Complete Band Instrument Catalog FREE
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